

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
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From the Voice of Truth.

GLAD TIDINGS! GLAD TIDINGS!!

Glad tidings! glad tidings! the kingdom's at hand, And soon on Mount Zion the ransomed shall stand, Soon Jesus, in glory, will come in the sky, Rejoice with thanksgiving! *redemption is nigh!*

Glad tidings! glad tidings! the "poor" will be blest, For their's is the kingdom—in heaven they'll rest, With shouts they'll mount upward and meet him on high: Salvation and glory! *redemption is nigh!*

Glad tidings! glad tidings! the "mourners" will be No longer grief-stricken when Jesus they see: He'll comfort them all—sooth each sorrow and sigh— Oh, praises forever! *redemption is nigh!*

Glad tidings! glad tidings! the kingdom will come, And then all the "meek" will inherit a home; In the new earth's "green pastures" they'll quietly rest— "Beside the still waters" with Jesus be blest.

Glad tidings! glad tidings! we love righteousness— That, we "hungered and thirsted for," we shall possess; We'll go with trimmed lamps to meet the Most High— Rejoice and give praises! *redemption is nigh!*

Glad tidings! glad tidings! the "Loly in heart" In God's new creation shall all share a part; They welcome their king; for his coming they sigh, That he may be crowned—*redemption is nigh!*

Glad tidings! glad tidings—Oh sound it abroad, The kingdom is coming—the kingdom of God! And Jesus no more "expecting on high" Will await his proud foes—*redemption is nigh!*

Glad tidings! glad tidings! earth's groaning is o'er! Death, sin and the curse, they'll never be more; In the kingdom eternal, like stars in the sky, Shine the righteous in glory—*redemption is nigh!*

Glad tidings! glad tidings! proclaim it afar; Proclaim, He is rising the bright morning star! Oh, poor sinners—wretches, the tidings receive, The kingdom is hasting—repent and believe.

Glad tidings! glad tidings! Oh sound it abroad, The kingdom is coming—the kingdom of God! Oh, ye that are waiting, haste sound the glad cry, SALVATION AND GLORY! *redemption is nigh!*

E. C. C.

Rochester, 26th July, 1844.

"The Hail shall sweep away the Refuge of Lies."

Reader, are you sure that the considerations which deter you from attending to the evidences of approaching judgment, and laying your heart open to the convictions which are thereby produced, are not a refuge of lies, which the hail will sweep away? Have you no misgivings? Have you shut your eyes, closed your ears, and hardened your heart, till God himself has given you up to a spirit of slumber, which nothing but the trump of the archangel will break? Alas! Alas! With most of those who have rejected the evidences of the near approach of the Bridegroom, I do believe this is an alarming fact, and that the lies under which they have taken refuge, will so shield them from conviction that no argument will ever reach their conscience; but despite of all, they will slumber on, till their refuge is swept away.

But who are those who are taking refuge under falsehood? It will not be doubted but that multitudes are thus doing; yet, probably not an individual of them would acknowledge himself of the number. Consequently the most alarming threatnings from the mouth of Jehovah are no more heeded than the idle wind which murmurs in the distance for a moment, and then dies away. In view of this, I am ready to drop my feeble pen in despair of benefiting one soul. But remembering that the excellency of the power is of God, and that his word is sharper than any two edged sword when accompanied by the Holy Spirit, I will endeavor to show from his word who are trusting in lies, and will find their refuge fail them in the day of judgment.

1. The Atheist, who has no God; for God is the refuge of his people. He will then behold the God whose existence he has denied "coming in the clouds of heaven, with great power and glory."

2. The Deist, who will find that the word, of which he has denied God as the author, "is the word by which he must be judged in the last day."

3. The Universalist, who will find his hope swept away, when "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

4. Those who do not repent of their sins, and embrace the offers of pardon through a crucified Savior. Such "put far away the evil day," and say in their heart "to-morrow shall be as this day, and much more abundant." The adversary of souls has promised them peace, though they walk in the imagination of their own evil hearts. If they did not trust in such deceits, they could not rest a moment, till their peace was made with God. But the expectation of having time enough yet, and that all will be finally well, is a refuge under which they rest securely, on the brink of destruction. O, what would they give for a few moments of the time

which they now devote to anything rather than the service of God; when he shall say, "Because I called and ye refused, I will laugh at your calamity, and mock when your fear cometh."

5. Those who have a form of godliness without the power. When the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place, these will find their hope like the spider's web; and the relinquishing of it will be as the giving up of the ghost. Were it not that such make their profession of religion; their attachment to the nominal church; their prayers, duties, and ordinances; their zeal for doctrines and forms of worship; were it not that they make these things a refuge so strong, as to feel perfectly secure; they would see, that both their righteousness and their zeal, instead of exceeding, fall far below that of the scribes and pharisees, and their delusive hopes will be swept away, when they find that they "shall in no case enter into the kingdom of heaven." Let the nominal church of all denominations, yea, let every individual who has the form of godliness, see to it, that the power is not wanting, for God has said of the lukewarm, "because thou art neither cold nor hot, I will spue thee out of my mouth." Are not the nominal church and ministry now in a lukewarm state; and saying, I am rich and increased in goods, and have need of nothing? Are they not making lies their refuge, and under falsehood hiding themselves? *Bold charge*, say you; "what authority have you for judging thus?" I claim no authority. I pass not my own judgment. I merely ask the question and refer to the word of God for the answer. It is by this we must shortly be judged; and to this I desire to submit myself, that if I am cleaving to any false refuge, I may discover it and make my escape to a better, before it shall be too late; and if you are honest, you will do the same. Is not then the disposition we manifest in this respect, of itself a sufficient test, by which to try whether our refuge is true, or false? Let the word of God answer. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reformed. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." But who are they that are saying "we know nothing about the time of the Lord's coming, and we don't believe any one does." Have you examined the subject prayerfully and candidly? "No." Will you go and hear those who have, and judge for yourselves? "No, we will have nothing to do with it." Will you admit any such to your place of worship, to present the evidence from God's word that the end of all things is at hand? "No, we will have none of it here; it will break up the church." Does this look like coming to the light? Let such beware, lest they shut up the kingdom of heaven against men, neither going in themselves, nor suffering them that are entering to go in. But do not some of your members wish to hear? Yes, and because they cannot have the privilege with us, they take the liberty to go where they can. And we deem it our duty, for such misdeemean-

or, to exclude them from our fellowship and communion. Can you bring any argument to prove that we can know nothing in regard to the time? Yes, "of that day and hour knoweth no man." This is not pretended. But that we may have the same evidence in regard to the time of Christ's coming, that we have of the approaching summer when the trees put forth leaves, himself has assured us. But can you prove our expositions of the prophecies and calculations of the prophetic periods to be false? We have no need of that; time has proved it for us. That the time at which we expected the event, according to the best light we could obtain, relying on the correctness of human chronology, has passed, and an apparent tarrying of the vision, we admit; as from Hab. ii. 2-3, we find God designed there should be. But it is evident this tarrying is to be short. It will no doubt be long enough to test the faith of God's waiting people, and to humble and purify them; to sever the chaff from the wheat; and to give those who trust in lies time to become ripe for destruction, under that soothing deceit "a thousand years yet;" peace, "peace, at least a thousand years." The day of judgment cannot come yet, the Jews must return some way, or somewhere; we don't know just how. The world is to be converted, and the watchmen see eye to eye. We don't know whether they are to be stationed so near each other, as to have eye meet eye; or all be of one accord in their religious views. Now let us see whether we can ascertain the truth or falsehood of this refuge. If they are to be so near as to be in constant view, with their present discordant feelings, the jealous glance, with which they would come in contact, would afford them little pleasure; and if their views are to harmonise, their prospects are every day becoming darker. If the carnal Jews are to return temporally, Ezekiel made a mistake when he said, "and thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God. Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more till he comes whose right it is, and I will give it him." (Ezek. xxi. 25-27.) And if they are to return spiritually, Isaiah was equally in error, when he said concerning them "make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land." (Isa. vi. 10-12.) And Ezekiel, in xvi. 53-55, gives Jerusalem the same encouragement of a restoration that he does Sodom. But who expects any restoration of Sodom? Again, if the earth is to remain a thousand years, and the population increase at the past and present ratio, it can be mathematically demonstrated, that the present earth would not afford space sufficient for its inhabitants. And the word of God assures us, that a time of universal peace is never to exist on earth, till the final consummation, but that the tares and wheat will grow together till the harvest; and that the persecuting power, whatever it may be, Dan. vii. 21, will make war with the saints, till the Ancient of days shall come, with flaming fire, the judgment set, and the books be opened, Dan. vii. 8-10. But multitudes will resort to such refuges, till the hail shall sweep them away, and they shall call in vain for rocks and mountains to cover them from the face of him who sits upon the throne, and from the wrath

of the Lamb. Think, you who now despise these warnings, think, what consternation will seize your guilty soul, when you shall see that same Jesus who went up into heaven, coming in the clouds, the dead and living saints rising to meet him in the air; the last plagues poured out upon the rejecters of his warnings, and despisers of his servants, who have been crying, behold the bridegroom cometh; while your despairing eyes are turned in vain for help to those who now quiet your conscience and calm your fears with the cry of peace and safety. O, beware of listening to this syren, for God has declared that "when they shall say peace and safety, sudden destruction cometh, and they shall not escape." Now is this very time. They are saying "the time is all gone by," the danger is over. Is it not then the very time when sudden destruction cometh? "Time gone by." Well, look at Ezek. xii. and read from 21st verse through the chap., and see if that prophecy is not having a literal fulfilment. Are they not saying "the time is prolonged, and every vision faileth?" See in the 23d v., what is to be the reply. "Say unto them, the time is at hand, and the effect of every vision." If the effect of every vision is at hand, then none will remain unfulfilled. Then the coming of Christ, and the resurrection, seen in vision by the prophets, and by the apostle John, will have their effect, or fulfilment. If time had closed when first expected, the wicked would not have had opportunity to have brought this accusation, and the prophecy that they would thus say, could not have been fulfilled. Ah! little do they think, who are saying in effect "the time is prolonged, and every vision faileth," that they are thereby giving positive evidence, that "the time is at hand and the effect of every vision," and that thus God makes their opposition to his word, the very means of fulfilling it. Just as the Jews, who rejected the Savior at his first advent, "because they knew not the voice of the prophets" concerning him, though they heard them "read every Sabbath, fulfilled them in condemning him." (Acts xiii. 27.) The fulfillment of the passage in Ezek., above referred to, together with Hab. ii. 2, 3, confirm the theory which has been built upon the prophecies, as mainly, if not wholly correct; for we are brought to the place where all the prophetic rays appear to be tending, and which, by their convergence, can be at no great distance, and the point is not yet reached, but there is an apparent tarrying of the vision, and for one I am resolved to obey the injunction, "though it tarry, wait for it," and to believe that "it will surely come and not tarry." I have no fellowship for that expediency, which would compromise with unbelief, and make provision for a failure of God's word. My league with this world's friendship is broken, and yours must be, before you can have that union with Christ, which will secure you an unfailing refuge, "for the friendship of the world is enmity with God."

In conclusion, I would request those who scorn to hear, or examine the evidence of the advent near; who exercise a despotism over those who wish the privilege of doing it; who are taking refuge in that which will not profit them, and mocking those who give them warning; to consider the word of the Lord, by Isa. xxviii. 14-22. "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make

haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." C. STOWE.

LETTER FROM AN ADVENT SISTER.

DEAR BROTHER BLISS:—Although a stranger to you in person, I think I am not to the spirit you possess, nor to the God you love. I therefore take my pen to address a word to my sisters in the Advent faith, through your paper, unless you have better materials wherewith to fill it. Dear sisters, while looking around upon the professed followers of Christ in the churches, my heart is sick in view of the awful conformity to the world, which every where prevails. The wearing of gold and costly array, which we see upon almost every sister, (although there are some happy exceptions,) speaks loudly of the lukewarm state of the church. And now, dear sisters, who with me are looking for the speedy coming of our Lord, are we clear in this matter? Are there none of the trappings of this vain world hanging about us? Is there nothing but what we can say of it "I wear it for the glory of God." Let us for a moment turn our eyes forward to the day when the Son of man shall be revealed, and ask ourselves what we shall want of the world's ornaments then, shall we wish to appear before our Judge in what the world calls a fashionable dress? O, no, I am sure we shall want nothing then, but the pure and spotless robe of Christ's righteousness? But if we break the command of God by adorning our bodies with that outward adorning, have we not reason to fear that we shall be found wanting that robe at the marriage supper of the Lamb? I feel that this subject is of great importance, and it will go far to prove our sincerity, if we forsake the world in this thing. I know not as any are guilty who may read these lines; if you are not, I know you will receive them kindly. But it is not enough for us to say that we are clear ourselves, we have duties to do to those around us. We must labor to convince others of the sinfulness of such conformity to the world. Whenever there is an individual within the circle of our influence, let us go to them in the spirit of our Master, and faithfully discharge our duty, even though we should be reproached for it. If we suffer for Christ's sake, happy are we. Let us often reflect how short our time is, and what is just before us. Shall we not glory in the cross a few days, when a crown awaits us. I think I hear many say, "yes, we will labor for Jesus, who has done so much for us?" If his blood has cleansed our souls, how great our obligation to do with our might what our hands find to do for him. O, then let us labor not in this thing only, but for the purification of Zion in every respect, knowing that our labor will not be in vain in the Lord. But let us meanwhile watch closely our own hearts, that we take no glory to ourselves, but give all to him to whom it is due. Let us so live that we may feel that is not we that speak, but the Holy Ghost that speaketh in us. And O, if we are faithful to the end "eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man, the things that God hath prepared for us." Let us continually believe in Christ our righteousness for strength, for without him we can do nothing, but through his strength we can do all things that are required of us, as well as St. Paul could. Let us do the work of every day in the day, "taking no thought for the morrow," for Christ has told us, "sufficient unto the day is the evil thereof," and soon, yes, very soon, our labors will be ended, and

we shall enter into the joy of our Lord. O may it be said of each of us "she hath done what she could." O, let us so live that Zion shall feel our influence, and God be glorified through us, and we have an abundant entrance into the New Jerusalem, and not be saved so as by fire.

A sister who believes the end of all things is at hand, and desires continually to realize it.

HAWLEY MASS, July 16, 1844.

A Magnificent Festival.

The following letter was written some years since by the late Rev. Mr. Buckminster, and may be interesting to our readers.

I have seen a picturesque description of a fashionable ball given in the neighborhood of Albany, in honor of the marriage of Mr.—and Miss—. The guests were many, the accommodations spacious, rendered splendid by all that art and taste could contribute. Fancy and ornament combined their powers to throw a lustre over the delighted attendants. Three hundred silver candlesticks, and an indefinite number of lamps poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness. The refreshments were delicious, and served in a style of elegance and even grandeur. The music and amusements were enchanting.

This must have been a scene highly delightful to men of this world, and the daughters of worldly taste and pleasure. But I find it lasted but for one short night; nay, it blushed to meet the rising sun, as though conscious that that little lamp would tarnish all its glory. The ladies returned at three, the gentlemen at five; probably both resolved to take revenge on this disturber of nightly pleasure, by despising his charms till they should be lost in the evening hemisphere.

The reading of this description suggested to me the thought of attempting a faint sketch of a marriage festival, for which preparation has long been making, and partial descriptions given from time to time of what is to be exhibited. To this festival I have the honor of an invitation as a guest. I am entrusted with authority to invite others. I have heard a little, and imagine more of this transporting scene, but could I correctly paint both, the half would not be told you. This festival is to be celebrated at a palace whose length and breadth are twelve thousand furlongs; its height and stories are proportionally elevated. It stands on a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art as to throw on each other reciprocal and increasing lustre, all producing such a flood of splendor as mocks the attempts of men or angels to describe. To this palace there are twelve avenues, all paved with gold, leading to gates that are entire pearl.—Each gate is of one pearl, neither fractured nor divided. The flooring of the palace is of pure gold, as it were transparent glass. The ceiling of the house is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe; but if they bear an increased proportion to the elegance of the exterior, what must they be? Oh! let us be ambitious to go and see.

Of the guests that are invited, I will give you no particular account, and a still less perfect one of those who will accept. Of one circle, there were, long ago, one hundred and forty and four thousand, that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since that time the number of invited servants has been greatly increased, and they have been running with notes of invitation to more distant towns and families; and though they often meet with "I pray thee have me excused," through indisposition, want of taste, or trivial and foolish engagements, yet upon the safest grounds, I can assure you, there will be such a collection that no man can number. Of the dress of the guests, I cannot pretend to give an exact account. Some few particulars only have come to my knowledge. Their raiment will be of wrought gold, of the most elegant and delicate needle-work, and their general splendor will be as though they were "clothed with the sun, and crowned with a crown of stars." But their principal glory and beauty and excellency are within in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, and the entire possession of their souls. They are all glorious; not one worthless character will be found among them, not one who will be watching to make unfriendly remarks, not one to render distance

and reserve prudential. The music of the mansion will be all manner of instruments, softened by an innumerable multitude of harmonious voices, so adjusted as to make one perfect whole, and pour the full tide of sound upon the enraptured ear. A song is already prepared, and the performers are practising upon it in their different apartments, with reference to the festival. Oh, what will be the effect when they shall perform in full bands!

The entertainments and desserts I shall not touch upon; they will doubtless be in harmony with the rest of the exhibitions. But the principal object, the glory of the whole, is yet unnamed. This is the *Bridegroom*. Of him I dare not pretend to give a description. I can only say, he is the chiefest among ten thousand, and the one altogether lovely. Such inconceivable light, lustre and glory continually emanate from his divine person, that the extensive palace needs no other light. Its most distant corners are all illuminated with his rays. And, my dear friend, there is a particular circumstance to give interest to this festival. Every guest has a share in the heart and affections of this glorious Bridegroom, and all, combined in one mystical body, constitute the *happy bride*, for whom all this glory is prepared. This festival commenced, will never close—will never tire. No rising or setting sun, will summon a dispersion: pleasure more and more extatic and refined, will continually spring up. The heavenly Bridegroom will lead us to living fountains of delight, and all occasions of sorrow will forever cease.

My friend, shall earthly scenes and festivals of pleasure, which, compared to this, are like the glow-worm in the light of day, so to interest our passions and engross our thoughts, as to hinder our being suitably attired and ornamented that we may be hailed as *welcome guests*? I hope to receive that honor and happiness. I hope to meet the circle you have known here, enlarged by those you have never known, and whom I can know here no more. Oh, let us keep this scene habitually in view, and while from time to time we take a part in the innocent festival pleasures of this life, let the fruit and effect be to learn the vanity of these sickening joys, and to increase our desires and endeavors, after those unfading pleasures that flow from God's right hand.

LETTER FROM BRO. T. COLE.

BRO. BLISS:—I wish to say a few words through the Herald about Camp Meetings. We are in the midst of the season when all who are looking for the Lord are interested in these holy convocations. It is highly important that they be appointed and conducted with great wisdom and prudence, as to their time and order, so that the greatest good may be secured to community. I am fully satisfied that we should not hold our Camp meetings over the Sabbath. I am convinced by a thorough experience for three years past, and will give my reasons. First, it takes from five to twenty preachers from the different congregations where they steadily or occasionally labor; while but two or three can lecture on the camp ground on the Sabbath, all might preach if scattered among the different flocks. Second, it takes generally about one half of the brethren and sisters from the meetings at home, and leaves the remainder weak and feeble. Thirdly, there is generally the least good done at camp meetings on the Sabbath of any day during the week: the crowd and unnecessary noise and bustle prevents there being much done in the tents by prayer meetings, and also disturbs those who would hear the preaching from the stand; so that I have almost invariably observed that the saints were not in so devotional a frame of mind on Sabbath evening as on Saturday evening. Another reason why it is so, is, that so many scribes and pharisees, debaters of this world make it a point on the Sabbath (for they cannot spend any other day) to attend on purpose to dispute and contend; and too often brethren are drawn into these debates and strifes, and thereby their spirituality is lessened. The great mass who attend on the Sabbath, and not on other days, are a part of community that we cannot benefit, for the reason that they do not come to be benefited: too many attend for a ride or a walk of pleasure, and it makes too much rumbling of carriages for the Lord's day. I think our brethren were perfectly right and wise in concluding to have the meeting, appointed to be held in Exeter, close on Saturday. I hope others will follow their example.

TIMOTHY COLE.

LOWELL, July, 24, 1844.

LETTER FROM BRO. H. CARDELL.

DEAR BROTHER BLISS:—I write you that you may know my faith is more confirmed in the Advent near. That the Bible is yet my compass, King Jesus my Captain, who goeth before us. The time is past in which we expected the Master's return to his household. Thus time has shown an error in human chronology of which the learned and wise of these days could not show. It is enjoined upon us to know and "understand" when such and such signs are seen that then he is even at the door. The faithless world is now flaming with proofs, as I view them, in the fulfilling the last mentioned signs as token of his speedy coming. Verily "they shall call the proud happy, yea, they that work wickedly are set up, yea, they that tempt God are even delivered." Assuredly it is my conviction the Lord is putting his hand the second time with a mighty hand to gather his people, now passing through the fiery trial, and the alarm, "Behold the Bridegroom cometh, go ye out to meet him," appears to be the Lord's own work, by repeated tokens of his approbation and trophies of his grace. Assuredly the prophet must have had his eye upon this very time when saying, "Though the vision tarry wait for it, because it will surely come, it will not tarry." Again, "Then they that feared the Lord spake often one to another. And the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord. Yours in the blessed hope.

H. CARDELL.

WARREN, July 24, 1844.

LETTER FROM BRO. A. D. HOWE.

DEAR BROTHER HIMES:—Though a stranger in the flesh, yet as holding the faith of the gospel, brethren in the Lord, I thought I would write a few lines to you, which you can publish, if you think proper.

It is, between two and three years since a few of the brethren in this place embraced the doctrine of the Advent Near,—that doctrine which is so cheering to the hearts of all the true followers of the Lord.

We embraced the doctrine after mature deliberation and diligent study of the scriptures, asking God to illuminate the sacred pages, and guide us by his Spirit into the truth. We have heard several lecturers proclaiming the Truth in this place, among whom was our dear brother Fitch, and have been favored with many of the publications of our Advent brethren, among which, the Signs of the Times, has been a welcome messenger, bearing on its wings the consolations of the coming and kingdom of our Lord Jesus Christ to many a glad heart.

We have had to encounter, in common with the rest of our brethren, the snares and reproaches of some of the professed followers of Christ, as well as from those who make no pretensions to religion. From the men of this world we must always expect persecution, but when Christians deny that our Savior will ever come and reign personally on the earth, and ridicule those who do believe it, we are led to mourn at their sad departure from the primitive faith. O that the Lord would open the blind eyes, and unstop the deaf ears, lest they perish in their unbelief. We have had our prayer and conference meetings once and sometimes twice in a week, and although we have to see the expiration of '43, a few of us can still meet together to encourage and pray with and for each other; the Lord is with us; we are almost destitute of the preaching of the blessed truth, but we have enough of a temporal millennium, it would seem, to satisfy the most worldly minded.

But the Lord has a few free men in this western country, who are manfully striving to resist the advancing tide of error, which is scattering, like the deadly Sirocco, its blight and mildew over the Christian Church.

Though the visits of our brethren are few and far between, yet we welcome them with joy, for then our hungry souls are fed with the bread of life. Will not some brother adopt the idea of the great reformer, John Knox? In this respect, he says, in preaching Christ's gospel, albeit mine eye, as God knoweth, was not much on worldly promotion; yet the love of friends and carnal affection of some men with whom I was most familiar, led me to reside longer in one place than another, having more respect to the pleasure of the few than the wants of many. That day I thought I had not sinned, if I had not been idle; but this day I know it was my duty to have had consideration how long

I remained in one place, and how many hungry souls were in other places, to whom, alas! none took pains to break and distribute the bread of life.

Go on, brethren, in the strength of the God of Israel, lay not down your armor, but keep the field, proclaiming the truth and exposing error, until our King shall come and release us from our toil; yes, there we shall meet to part no more. Your brother in the blessed hope.

A. D. HOWE.

Clarksfield, July 18th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 7, 1844.

THE COMMENCEMENT OF ANOTHER VOLUME.

This week we present our readers with the first No. of a new Volume—the 8th since its commencement in the spring of 1840. During the four years that this paper has been regularly issued to our readers, the truths it has advocated have spread with surprising rapidity. Those who were looking for the Lord, were then few in number; and had not the Lord been on their side, they must have fainted by the way, amid all the trials and opposition they were called to encounter. But four short years have passed away, and how great has been the change! God has blessed the labors of those who have proclaimed his coming, beyond their most sanguine expectations. The word of God has been indeed a fire and a hammer, and the most flinty rocks have been broken by it. The hardest hearts have melted like wax before it. It has been like fire shut up in the bones of many. It has been proved to be quick and powerful and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart. Multitudes have been led to tremble at the word of God, and have received it with humble and contrite hearts, finding it indeed a light to their feet, and a lamp to their path; and those who were gospel hardened sinners, have feasted their soul upon the sincere milk of the word.

The last four years have been a memorable period of time, and thousands will have occasion to look back upon it as the commencement of their Christian career—when they renounced the service of Satan for the service of God. It has been the dawning of a new era. In it, men have learned, that of a truth, whatsoever things were written afore time, were written for our learning; that the things which are revealed are indeed to us and to our children forever, and that all Scripture is profitable. They have learned that God has made it our duty to search the Scriptures, and to take heed to the sure word of prophecy, as to a light shining in a dark place. And they have found a beauty, a fullness, a harmony, and a perfection in God's word they never expected to behold. They have found that its types and symbols, its visions and parables, all the observances of the law and all the predictions of the prophets and apostles, are none of them meaningless, but that all, directly or more distinctly, shadow forth coming realities;—the Bible being one perfect whole, "fitly joined together and compacted by that which every joint supplieth."

The proclamation of these glorious truths, has operated as a test upon the spiritual life of many souls. Those who have received it into honest hearts, bowing in humble obedience to all the records of God's word, have renewed their spiritual strength like the eagle's; they have been grounded and built up on the word of the living God; and they have been more and more confirmed in the evidences of the kingdom.

On the other hand those who have rejected, deliberately rejected the evidences of the Advent near,—hearing the word of the kingdom and understanding it not—have seemed to lose what had been previously sown in their hearts. And thus multitudes of professors and churches are only moral desolations of Zion, from whom the Holy Spirit has taken his flight. "Lo they have rejected the word of the Lord, and what wisdom is in them?"

It is true that we are tarrying here at a time, when, according to all our expectations, the redeemed out of every nation and kindred and tongue and people, would have united in "the song of Moses the servant of God, and the song of the Lamb,"—the judgments of God being made manifest; but this can have no disheartening influence on those who are of "the faith of our father Abraham." To those who are looking for such a glorious inheritance, it is blessed to wait. All such have lived in expectation of soon being able to say, "Lo, this is our God, we have waited for him, and he will save us." But while we remain here we would occupy till the Lord come. We would still be at our posts, doing what we can for the extension of God's truth, that we may be waiting for the consolation of Israel. We have therefore commenced another volume, in accordance with the original purpose of publishing it so long as it is needed. If the Lord shall come, as we hope, before it is completed, we hope to rest from our labors.

While the Herald is published it is sustained only at great expense; and while every effort is made to put it down by the enemy, and by some few who profess to be Adventists, it is necessary that its friends should be punctual and exert a continued influence in its favor, that it may be sustained without embarrassment. In the mean time, we intend to spare no pains to make it a messenger of truth in heralding the Advent of Him, "whose right it is to reign."

Editorial Correspondence.

SAND LAKE CAMP-MEETING.

DEAR BRO.—We have just closed our meeting at Sand Lake. It continued one week, with increasing interest. There were but few believers in the vicinity, and the rain for three days kept many from the meeting, that would have attended. The main body of the friends present, were from Albany, Troy, and Petersburg. Ten Tents were erected, all of which were well filled with faithful and engaged souls. It was estimated that 4000 were present on the Sabbath. The truth in this vicinity is gaining ground, converts are being made to the faith, and those who have hitherto embraced the doctrine, are growing stronger and stronger.

The lecturers have excited much enquiry among the people, and a desire to hear more on the subject. We had invitations to lecture in many places, which we could not supply. Bro. Preble, S. C. Chandler, and others in Troy, and vicinity, will do what they can.

We leave for Rochester, this morning. Bro. Miller and his son George, will accompany us in this tour. Bro. Miller will give you a letter soon, in which he will correct the current report of the newspapers, that he has given up the faith of the Advent. They will find that he is still in the faith, looking for the advent every hour.

J. V. HIMES.

TROY, N. Y., July 22, 1844.

DEAR BRO.—We arrived in this city yesterday, in good health. I lectured last evening to a large audience in Tallman Hall. I find the brethren united and strong in the faith. Bro. Marsh, Barry and others, are doing well in this city and vicinity. Our camp-meeting commences to-day in Scotts-

ville, about ten miles from this place, on the Genesee canal. We hope for a prosperous meeting.

On our way, we called on the brethren in Syracuse. They hold a regular meeting, but have had but little help. They desire aid; and many of the citizens are anxious to hear Mr. Miller, or some efficient lecturer on the subject. I hope something may be done for them. They pressed us hard to stay and give a few lectures, but our engagements would not permit.

The field:—it is the world. The calls:—We receive them from all parts—numerous—pressing—affecting. The harvest is plentiful, but the laborers are few. What shall be done? We want one thousand faithful men, "full of faith and the Holy Spirit," to enter the field East, West, North, and South, to "give meat in due season,"—the warning voice. Who will forsake all for Christ and go? Who among the sons and daughters of Zion will go? Who? Let every brother and sister in the land, having gifts to teach, enquire if their skirts will be clean from the blood of souls, if they do not now lift up their voice and proclaim distinctly, "Behold the Bridegroom cometh!"

Yours, J. V. HIMES.

ROCHESTER N. Y., July 24, 1844.

SCOTTSVILLE CAMP-MEETING—NEAR ROCHESTER N. YORK

Our meetings were held in a beautiful shade of tall Ash, Oak and Beach trees on the bank of the Genesee river, about twelve miles from Rochester. There were nine tents on the ground, all of which were well filled most of the time with devout worshippers. It being the time of wheat harvest, the congregations through the week were not so large as usual for such meetings. On Sunday there was a large gathering of believers, and also of candid enquirers after the truth. From what we could learn, a deep impression was made upon some sceptical minds, as also upon professors who had not till now given their attention to the subject; some gave signs of penitence, and a few were blessed. A deep conviction was fastened upon many minds which I doubt not will result in their salvation.

The whole community seemed to be stirred up to consider favorably, or else to oppose the subject afresh. I have never had a greater trial of patience with the wicked and scoffing portion of community than at this meeting. They conducted and talked more like the inhabitants of Sodom, than any with whom I ever met in any part of the land. But God restrained them from their threatened violence—and our prayer is that he may have mercy on them and save them from wrath in the day of his coming.

The attendance of lecturers and laborers in this region was large, most of whom took part in the exercises. Brethren Miller, Marsh, Barry, Hill, Smith, Seymour, Hersey, Johnson, Macomber, and others; and among the female laborers were Sisters Hersey, Seymour, Clemons, and Spence. Those who spoke seemed to be full of faith and the Holy Ghost. Bro. Miller never spoke with more power and interest. The closing scene was one of very deep interest to all. We had a baptism, ordination and communion. Bro. H. F. Hill of Genesee was baptized and set apart to the work to which the Holy Spirit had called him. A large number united in the supper, who, after a parting address, separated in the hope of soon meeting in the Kingdom of God.

We commence our meeting in Buffalo to-morrow. We are all in good health—laboring night and day—waiting for the coming of our shortly expected and glorious King. "Brethren, pray for us."

Yours, J. V. HIMES.
ROCHESTER, July 29, 1844.

THE WESTERN TOUR.—We find, in consequence of the late rise of water in the Mississippi, that sickness prevails on the river, in the vicinity of St. Louis, to such an extent, that it will not be practicable for Brother Miller to go farther west than Cincinnati, in this tour.

OUR ARRANGEMENT for the remainder of the tour is as follows:—

CINCINNATI.—Spend one week from August 18th to 25th. Friends in the vicinity, who wish to hear Brother Miller, will attend this meeting, as he will lecture through the week at the Tabernacle, including two Sundays.

MC CONNELLSVILLE, OHIO.—At the earnest request of Brother Wetlee and Marsh, we shall hold a general Advent Conference at McConnellsville, to commence August 29th and continue over Sunday, Sept. 1st.

Bro. Marsh will make the arrangements accordingly.

HARRISBURG, PA. Sept. 8th, to continue several days.

PHILADELPHIA. Sept. 15th.

NEW YORK. Sept. 22d.

We should have been glad to have tarried longer and done more for the west, but our time being limited, we could not.

J. V. HIMES.

Buffalo, July 31, 1844.

The Exeter Camp-meeting.

We would call the attention of our friends who live in this vicinity, to the notice in another column of the camp-meeting at Exeter N. H. While the brethren in many different sections have been favored with these refreshing occasions, we have had none in this immediate vicinity; but we hope that in this contemplated gathering, there will be made a general effort in every direction to be present. Many of the meetings held this season have been sweet and cherished seasons of refreshing from on high to many souls; and may we not hope that this will be like them indeed a feast of tabernacles, a foretaste of that, when "in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

Let those who come up thither come up with a spirit of prayer and consecration to God; come up strong in faith that God will be there to own and bless, and will still give gracious answers of mercy to those who pray aright; and come up determined to wrestle like Jacob, and prevail like Israel. Let us remember that that is a consecrated spot, where the children of God have met afore time, and where his Spirit has blessed them; it is where they have taken sweet council together, have sat together in heavenly places, have listened to the glad tidings of salvation, and together have sung the praises of the Lamb and shouted aloud for joy.

Again we say, let there be a great gathering of those who, standing on the word of God, are looking for the coming of their King.

Lecturers, and others, are all invited to come.

A correspondent of the N. H. Baptist Register gravely informs the readers of that paper that at the Advent camp meeting lately held near Concord, "the voices of those who took part were heard from THREE TO FOUR MILES—and words were distinctly heard over a MILE in a house with the doors and windows closed." Now Bro. I. E. Jones, who was present, says that the most perfect order prevailed, and that it was one of the most quiet, harmonious and refreshing seasons of waiting on the Lord with which he was ever favored.

Certainly if there is so much difference between the other reports of our enemies and the facts, we shall not know when to believe any of their assertions. The above report, however, carries its absurdity upon its face, so that none need be deceived by it.

TO CORRESPONDENTS.—Articles short and to the point, connected with the Advent and Kingdom of our Lord Jesus Christ, are solicited from those who have the ability to write. Also any items of local intelligence respecting the cause or the condition of the Advent bands, will add much interest to the Herald; and we hope correspondents will continue as heretofore to favor us with the aid of their pens. A Christian spirit cannot be too much cultivated by those who write for the public. Let all bitterness and malice, and evil speaking be put away. And also let us avoid all questions which may result in a controversy among ourselves. We have no time or strength to expend in disputing among brethren.

There seems to be a great unwillingness on the part of the religious papers with whom we exchange to give any credit to the Advent papers when they make extracts from them. We had occasion a short time since to notice a number of articles which had been thus used and no credit given. Since then we notice that the New York Christian Intelligencer has copied from the Herald the "Relief Ship," by Bro. Lenfest; and gives no intimidation but that it is original in their paper.

SALEM, N. H.—Bro. E. C. Gordon writes that they have a small band in that place who are living in expectation of the near coming of the Lord. They wish to hear through the "Herald," from Bro. Osgood, who has been laboring there.

BRO. MILLER wishes to say in answer to the numerous calls of his friends in New England, that he will not be able to comply with their requests until October; if time should continue, he will then do what he can to comply with the calls of the brethren. He will not get home from his western tour until the first of Oct., and then he will need rest for a time.

THE TABERNACLE.—The meetings at the Tabernacle have thus far been well sustained. Congregations have been good. Bro. S. S. Snow has been laboring with us for a few weeks with great acceptance; and has greatly cheered the hearts of God's children. He left last week for Worcester.

"THE HOPE OF ISRAEL."—This is the title of a new paper published at Topsham, Me. by J. Turner and J. Pearson jr. We have received the first two numbers. It appears to be devoted entirely to the doctrine of the Second Advent, and is furnished to subscribers at 25 cents for a vol. of 13 Nos.

Its object may be seen from the following extract from the second No.—

"We do not enter the field at this late hour with a view to abridge the circulation of other advent papers: but as we before remarked, our object is to talk of present truth, and reach, if possible, many in our own state, who have not the means, or if they have are wanting in interest to secure the reading of those which are now published. We would therefore say to our readers, we hope you will continue to take, and read, those papers, for you will readily perceive that our sheet is so small that we shall not be able to quote very largely from them however interesting the matter may be. Our ardent desire is, that those papers may have a much wider circulation till time is dead, and we remove to heaven."

TO SUBSCRIBERS.—Those of our subscribers who may receive bills, are requested to make returns as soon as convenient; and if there are any errors in the bills, or if those who have sent money have not been credited for the same, and will notify us through the medium of their Post Masters, we shall be glad to rectify the same.

THE BUFFALO CONFERENCE commenced yesterday. The audience was large, and the interest is as great as at any former time in this city. We have a full representation from the country, both of ministers and brethren, who bring a good report. Calls for lecturers were never more pressing.

July 31.

J. V. H.

CITY SUBSCRIBERS On account of the illness of the carrier, there may have been some irregularity in the distribution of the Herald in the city the past week.

EATING AND DRINKING.—A pic-nic will be held by the ladies in aid of the New Episcopal Church in Chelsea, on Tuesday afternoon next. It will take place in the Hotel garden.—*Boston Times.*

PLEASURES.—I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my misfortunes. Lest, then, my pleasures should forsake me, I will forsake them. Pleasures most flies me when I most follow it.—*Warwick.*

A CHRISTIAN.—A Christian is like the firmament, and is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best effuse their odors when bruised.

FOREIGN NEWS.

The arrival of the Caledonia the 1st inst., which sailed from Liverpool the 19th ult. brings very little intelligence of any interest. Says Wilmer's Liverpool Times:—

The principal foreign interests of the last fortnight is centered in the squabble between France and Morocco, which is in a fair way, it will be seen, of adjustment. France has no desire to extend its dominions in Africa, and the Emperor of Morocco finds his cue in healing a breach with so formidable a foe. The result will be to limit the range of Abd-el-Kader's power of doing mischief, and thereby to consolidate the French possessions of Algeria. Near home, Louis Philippe has been getting into disgrace by calling upon the nation to make provision for the members of his family. We have gone somewhat into detail on the subject in another column. Such a demand, coming from a crowned head, *personally*, the richest sovereign in Europe, has made a formidable stab to his popularity. Parsimony in a man, and more especially in a monarch, is equivalent in the world's eye to a moral stain in the character of the other sex—offences *contra bonus mores*, which are never forgotten or forgiven. *Punch* last week had a capital cut at the "citizen King," who is pictured as *le pauvre malheureux* going round with his hat, asking for alms. The other foreign events since our last are destitute of interest, if we except Spain, where the work of butchery progresses in the inverse ratio of the country's tranquility.

ITALY.—The Gazette d'Augsburg of the 10th contains a long communication, giving an account of the plans formed by the Italian conspirators; one part of which, that relates to Naples, has so recently failed in Calabria. The main point explained is that a grand conspiracy exists which had its agents at Vienna, Paris, and London, principally the latter, for uniting all the different states of Italy into one great Government, whether royal or republican, was left for future consideration. The Pope and the church were to be dismantled, the King of Naples sent adrift, the several dukedoms dispensed with, the King of Lombardy freed from Austrian authority; in short, the Government of Italy was to be established. The first attempts at revolution were to be made at Bologna and at Calabria; but both failed because the persons who had undertaken to advance money in England declined to fulfil their engagements.

TURKEY.—Our advices from Constantinople are to the 27th of June. The Sultan had renewed to Sir Stratford Canning his promises in reference to the renegade question. Letters from Syria state that Namik Pacha had left Aleppo with 4000 troops on his way to Orfa. At Mount Lebanon Roman Catholic intrigues were carried to such an extent that it was stated that the construction of the Protestant Church at Jerusalem had been discontinued in consequence of the interference of the local authorities. A large quantity of property and upwards of 1000 lives have been lost in consequence of an inundation at Adana. Albania was tranquil when our letters thence were dispatched.

Prophetic Symbols.

In the first ages of the world there were no characters to express the sound of words: and therefore, for the sake of posterity, the wisest men were obliged to contrive some way whereby things memorial might be committed to lasting monuments. This they did, by a combination of visible figures, which, according to their notion of them, having a metaphorical relation or similitude, or at least affinity to their conceptions, might excite in others the very same conceptions.

Now from this difficult kind of writing, in use amongst the most learned men in the Eastern nations, there naturally arose a *symbolical* way of speaking, the symbolical characters they were so conversant in, continually furnishing them with metaphors, and other tropes, first in their mysterious or religious speeches, and from thence easily passed on to vulgar matters.

Such a figurative and florid way of expression gave a certain majesty and beauty to their thoughts, distinguishing their style from that of the vulgar, and was therefore retained by them even after the invention and use of letters, inasmuch that their religion and history, their arts and sciences, and most of their rules and maxims of wisdom, were some way or other couched in such figures or symbols.

And hence is it, in condescension to the ways of men, that the said kind of style is so often used by the sacred writers, and in a manner wholly adopted in the Revelation by St. John; to whom the great events, relating to the Christian Church, were, for reasons of the greatest moment, and sufficiently obvious, represented in visions, evidently consisting of the like kind of symbols; and whose language, therefore, in conformity thereto, is, for the most part, symbolical.

In order, therefore, to understand the said prophecy, it will be absolutely necessary to be in some measure acquainted with the main principles upon which the first inventors of the symbolical character and language founded the signification of their symbols; all the several kinds of symbols which they used, being used by St. John.

In the symbolical character and language, the sun was the symbol of a king, as the chief governor of a kingdom;—or of a father, as the chief governor of a family;—the moon was the symbol of the next in dignity;—and the stars the symbols of inferior governors; which is exactly agreeable to the interpretation in Scripture of Joseph's symbolical dream, in which he saw the sun, and the moon, and eleven stars pay obeisance to him; the sun being there explained of Jacob the father of the family; the moon of Jacob's wife, as being the next to him in power; and the eleven stars, of his eleven sons, as being the inferior governors of his household.

The signification of the second kind of single symbols, viz. such as are borrowed from the remaining parts of the works of creation; as animals, mountains, seas, rivers, and the like, is founded (according to the notions which the ancients had of the composition, natures, qualities, position, magnitude, and uses of the said works) upon the principle of affinity and similitude.

Thus a lion, as being accounted the king of beasts, or an eagle as the king of birds, may be the symbol of some earthly monarch;—a scorpion, upon account of his poison, and perpetual moving of his tail to strike, the symbol of an inveterate and deadly enemy. And forasmuch as a collective body may be considered as a totum, or whole, and therefore one, a wild ravenous beast may be the symbol of a tyrannical kingdom or empire.

The third sort of symbols, viz. such as are borrowed from the sciences, arts, customs, and practices of men,—as the habit of clothing, a crown, bow, sword, and the like, are, as well as the foregoing, founded on and to be in like manner explained by analogy, according to the use, design, causes, and effects of the matters to which they belong by institution.

By this the habit may, for instance, signify the disposition of a man inwardly, as the habit shows his outward form; so the crown may signify his reigning, because crowns are worn by princes; his bow, his vanquishing; because it was, and in some nations still is, the instrument of war and victory. The buckler, or breast-plate, his courage; because instruments of defence, giving security, and therefore adding courage to the bearer.

The above are extracts from the introduction to Daubuz's Symbolical Dictionary, a work of rare merit, appended to his commentary on the Revela-

tion of St. John; and not being mentioned in the title page of the work, "its very existence," says Mr. Habershon, "is unknown, except to the few who are acquainted with Daubuz's other writings." After showing the principles upon which symbolical language is constructed, he then adds:—

"By a judicious use of the said helps, and a steady adherence to the said principles and rules, the exposition of the Revelation may be as easy as that of any other sacred book; it being in reality no more difficult, when once the meaning of the symbols is found out, to give a true explanation of a vision or prophecy, than it is to interpret one language by another.

In a word, the Revelation may undoubtedly be understood, as being most certainly given for that purpose: so that the difficulty of it arises not so much from the nature of the subject or terms used, as for want of due study and application. And yet, to the shame of all those who neglect this prophecy, is there, in Rev. i. 3, this remarkable exhortation given:—

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Charles Daubuz died in 1760. Mr. Habershon, in speaking of him, says:—

"There is no commentator who can be compared with Daubuz for the accuracy, the care, and the consistency with which he has explained the prophetic symbols." He ascertains their signification in the very same manner, and with an equal degree of certainty, as a lexicographer the signification of the words in any dead language; that is, by carefully observing the meaning attached to them by the ancient writers.

From want of due regard to the symbolical language, is chiefly to be ascribed the opposite and conflicting views which have been given of the "sure word of prophecy; whereunto we do well to take heed:" whereas an accurate knowledge of the symbols made use of by the Holy Ghost, would doubtless tend to prevent those vague modes of interpretation here alluded to, and lead to the development and elucidation of much prophetic truth.

As it regards the importance of symbolical knowledge, I shall here adduce the testimony of two eminent writers. The Rev. William Jones, in his Lectures on the Figurative language of Scripture, observes, "To the scholar, the symbolical language of the Bible is so useful, that every candidate for literature will be but a shallow proficient in the wisdom of antiquity, till he works upon this foundation: and for want of it I have seen many childish accounts from men of great figure among the learned. In ancient times, sentiments and science were expressed by men of all professions, under certain signs and symbols, of which the originals are mostly to be found in Scripture, as being the most ancient and authentic of all the records of the world; and showing itself to be such in the form of its language and expression. . . . Yet, after all, it will be found most valuable to the Christian believer. The knowledge of human languages prepares us for the reading of human authors; and a great part of our life is spent in acquiring them. But the interpretation of this sacred language takes off the seal from the Book of Life, and opens to man the treasures of divine wisdom, which far exceed all other learning, and will be carried with us into another world, where the variety of tongues shall cease, and every other treasure be left behind."

Mr. Bicheno, speaking of the greater light which will be shed upon the subject of prophecy in the latter day, says, "We are taught to expect that at the time of the end, the Prophetic Scriptures shall be better understood than in former ages." See Dan. xii. 4, 9. And this, he thinks, will be brought about by the following means: "First, by a greater attention to the prophetic language; and second, by the accomplishment of some of the most remarkable prophecies." "Symbolical learning," he observes, "constituted almost the whole of the learning of the most ancient nations; and till the study of this be revived, or attended to with more accuracy than it has for many ages, this book of Revelation particularly will never be well understood; but when it is, half the work will be done; or we shall at least be prepared to improve the advantages to be derived from those great evolutions which inspiration has announced."

So pleased was Mr. Habershon with the Symbolical Dictionary of Daubuz, that he has procured its publication in London, and has had the kindness to send us a copy. We find so much information in it respecting the prophetic symbols that we have concluded to make a few extracts from it, and present to our readers a series of numbers in Alphabetical order.

For understanding the Prophecies, we are, in the first place, to acquaint ourselves with the figurative language of the Prophets." Sir Isaac Newton.

"The language of symbols is not of arbitrary or uncertain signification, but is interpretable upon fixed principles, to ascertain and define which, is the first duty of a commentator, as the judicious application of that language to the events of history, is the second."—Cunninghame on the Apocalypse.

A.

AIR may be considered as the mansion of the devils—the powers, enemies to God and his Church;—Satan in Eph. ii. 2, being by St. Paul called the prince of the power of the air. In this view, the air denotes the jurisdiction of those invisible powers: and they symbolically signify, and imply, their visible agents and instruments on earth.

According to Vitringa, the air denotes the political and ecclesiastical constitutions of the states or kingdoms of the world. As it is through the medium of the natural air or atmosphere that the natural sun, moon, and stars, communicate to us their light, their heat, and influences; so also, through the symbolical air or atmosphere, (i. e. through the political and ecclesiastical constitutions of states or kingdoms) do the symbolical sun, moon and stars communicate to men their light and heat. The princes and governors of the nations, inasmuch as they cherish their subjects, and abound towards them in care and good management, are, as it were, the breath of the people, like the air which they imbibe and inhale, as they are called in Jeremiah's Lament. iv. 20. Moreover, as the air is the principle of vitality to man, so these institutions are also the principle of vitality to the body politic. Hence it is, perhaps, that Satan, in Eph. ii. 2, is called, the Prince of the power of the air; because he ruled, and was seated, and enthroned in the political constitutions of the world, which were all framed on principles friendly to the interests of his kingdom.

ANGELS are the ministers and officers of the Divine Court and Providence in the invisible government of the world; and being now become subject to Christ, (Heb. i. 6,) they serve in the invisible government, and that of the Church and of the world, that it may be brought to the purpose of God in behalf of his Church; of which both together, the secular princes with the clergy, are the visible ministers.

The Angel of a Nation denotes the prince or king thereof.

The Angel of a Church, its bishop, or chief pastor.

An Angel, an inferior ruling power, or a visible agent made use of by God in bringing about the designs of his Providence.

An Angel from the Altar, an ecclesiastical minister.

ARM. The arm denotes power, as in Psalm lxxxix. 13, "Thou hast a mighty arm." See also Ezek. xxx. 21; Jer. xlviii. 25. An outstretched arm signifies the exertion of power, as in Exodus vi. 6.

ARROW. The symbol of God's judgment on his enemies, Ps. vii. 13, "He ordaineth his arrows against the persecutors." Psalm xlv. 5, "Thine arrows are sharp in the heart of the King's enemies." Zech. ix. 14.

THE ASSYRIAN. Symbolical of the whole series and succession of Israel and Judah's oppressors, until the expiration of the wrath of God, when he returneth unto his people in the multitude of his mercies. Isa. xiv. 25, xxx. 31; xxxi. 8; Mic. 5, and compare with Ezek. xxxviii. 17, where Gog is expressly said to be spoken of by the Prophets: "Thus saith the Lord God, Art thou he?" or verily thou art he "of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" Dr. Lowth, on Isa. xiv. 25, observes, "I am apt to think, that by the Assyrian may be meant some remarkable enemies of God's Church, and particularly those which are expressed

by Gog and Magog, Ezek. xxxviii, who, as the prophet there tells us, verse 17, were, under several names, spoken of by the prophets of Israel; and it is particularly said of them, that they shall fall on the mountains of Israel, Ezek. xxxix. 4; the same expression that is used here.

LETTER FROM S. WATERFORD, ME.

DEAR BROTHER BLISS.—As it cheers our hearts to hear from the Advent believers scattered over the land, we thought it would be but doing as we would have others do to us, if we let you know how we are prospering, and we love to speak of the goodness of God to us.

You doubtless remember your visit to this place about a year since. Then there were but three or four who had any faith in the truth, that the "end of all things is at hand," but you spent one Sabbath, (as one remarked at the time,) not in talking about your own faith and doctrine, but in reading to us, from God's word, the faith and doctrines of the prophets and apostles of old, and that which Jesus himself taught, and, blessed be God, this is what all the Advent teachers are doing, happy they who believe their report; but verily, (for God hath spoken it,) "if we believe not Moses and the prophets, neither shall we believe though one rose from the dead." The present generation while calling for signs and wonders which are past, (but all for naught to their unbelieving hearts,) seem to forget this.

Within the year past, several others of "like precious faith" have visited us, for which we thank God, and we rejoice that he will reward both you and them. At present there are about fifteen here who are firm in the faith that Jesus is near, and have separated themselves from the nominal church, because that has separated itself from Christ, both in faith and practice. All of these, with the exception of two or three who wait for the opportunity, have, within a few weeks, been buried with Christ in baptism. We find it sweet to bear the reproach which such a course brings upon us from the world. The sorrow and bitterness of heart with which many of those who have been esteemed chief pillars in the church, look upon us who are "led away by the delusion of Millerism," seems to be very like that which Jewish fathers and rabbis felt when their children and friends believed on Jesus of Nazareth.

We love to be numbered among those deluded ones who are called after the name of that faithful messenger of God's truth, whom he has raised up in these days of darkness, when his word is hidden from the people by those who bear rule in holy things; yes, though we have never seen father Miller, we love his name, for it is intimately connected in our hearts with that truth which has been to us salvation, and we love to think that we shall meet in that new earth wherein dwelleth righteousness. Glory to God, the righteous will soon be there, and we expect to be with them, not indeed for any works of righteousness we have done, but because we trust in the atoning blood of Jesus; it is by grace we are saved through the washing of regeneration and renewing of the Holy Ghost; but God forbid that any of us should flatter ourselves with the hope that we are his children except we do his will. If we love God with all our heart we shall keep his commandments, for good works are the natural and necessary results of a renewed heart, as truly as is the verdure of the living plant.

There have been some gatherings in this region lately of those who are "looking for that blessed hope," which lies at the foundation and will be the consummation of the Christian's faith,—the glorious appearing of the great God and our Savior." They were well attended, and were indeed seasons of refreshing to the hearts of weary pilgrims, and not only so, but some precious souls who were in nature's darkness, have been brought into the glorious liberty of the children of God. The spirit manifested in these meetings proved that this "sect every where spoken against as a mover of seditions," ect. ect., is bound together in the unity of the spirit and bond of peace.

Desiring no creed of man's forming, no church organization, save a union with Christ our living head, we have fellowship one with another, and we are together waiting like Simeon and Anna of old, for the consolation of Israel. Glory to Jesus, he will soon come to gather the wheat into his garner, for the tares are already being bound in bundles to be burned (how dreadful the thought,) and when the

last servant of God shall be sealed in the forehead, *then* shall be heard from the *angels of heaven*, what God's servants are now proclaiming, "Behold the Bridegroom cometh;" then, "joyfully, triumphantly we'll say to earth, Farewell."

Yours in the bonds of Christian fellowship.

S. & C. HASKINS.

WATERFORD, ME., July 25, 1844.

"Take Heed to Yourselves."

God will always have a touch-stone by which to try his children. In Eden, it was a single tree. In Noah's time, it was giving heed to a message which seemed incredible. Abraham was tried by one test after another, and he who had not shrunk from a call to forsake his birth-place and his kindred, was led to practise deception by dangers created by his fears. But God rebuked and saved him. Christ has left a touch-stone for us, and those who have not shrunk from severer tests, may fail here. "Take heed to yourselves—lest—at ANY time,—YOUR hearts be overcharged with SURFEITING—and DRUNKENNESS,—and the CARES OF THIS LIFE—and SO that day come upon you unawares."

This is addressed to disciples—those who have left all for Christ, but it reminds us of the most subtle delusion of the devil, in enticing us to the pleasing notion that when we have begun right, we shall be sure to keep right. You, disciples, says our coming Lord, must take heed. Two snares will be set for you, till the end of time. Neither of them can be removed: therefore, guard against them both. One is in the enjoyments, and the other in the cares of life. Food and drink are necessary but their immoderate use is destructive. "It hardens the heart," says Henry, "not only with the guilt thereby contracted, but by the ill influence such disorders of the body have on the mind: making men dull and lifeless to duty; stupefying the conscience, and making the mind unaffected with things most affecting."

The cares of life, disciples as well as others must encounter, but we need not be overcharged with them. But men are prone to extremes, and like a pendulum, swing from one side of a perpendicular, to its opposite side. The grace of God is the only remedy for this. Hence the Bible abounds with warnings against forsaking the duties of life, as well as against burying ourselves in them. When we engage in labor or business, let us take the words of Paul to Timothy, for our ever-present caution: "They who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition: for the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all around, with many sorrows." (Macknight's Trans.) But let not this friendly though fearful warning drive us to disobey the injunction to provide things honest in the sight of all men, to be diligent in business, fervent in spirit, serving the Lord. Paul had occasion to refer the believers in Thessalonica to his own example of working with his hands, and he commanded and entreated them with quietness, to work and eat their own bread.

With these diverse cautions, let us take constant heed to ourselves, lest at any time, in an unguarded moment, we forget to watch—give Satan the advantage—wander from duty as David did, and enter a career of guilt, from which no friendly prophet may warn us, till it is forever too late.

Mid. Cry.

BEAUTIES OF ROMANISM.—The following items are copied from the foreign correspondence of the N. Y. Observer.

Bavaria.—In Bavaria, Protestant soldiers are forced to put themselves on their knees in the streets before the holy sacrament, that is to

say, to do what in their view is an act of idolatry.

Sardinia.—In Sardinia, the Waldenses of Piedmont, are imprisoned in their valleys, as infected persons, and are forbidden to go abroad.

Austria.—In Austria, a recent law of the emperor forbids, under penalty of fine and imprisonment, any Catholic to embrace Protestantism, before obtaining leave of the government, and this leave will not be granted except in very special cases. Here, then, the government constitutes itself the supreme lord of the conscience! It says to one: "I allow you to become a Protestant," and to another: "I do not allow you!"

And why? "Because such is my pleasure; you can hold no religious opinions but such as suits me to allow!" Was anything ever seen in the age of the Reformation, even under the reign of the Inquisition, more extravagant and more revolting.

Russia and Turkey.—The Hamburg papers state that letters from the principalities on the Danube, have been received in Hamburg, alleging that extraordinary sensation had been caused in the higher circles, by the intelligence said to have been received from St. Petersburg, that endeavors are making on the part of Russia, to unite Servia, Wallachia, and Moldavia, with the adjacent Turkish provinces, into a kingdom, under the supremacy of Turkey, and the protection of Russia.

The report adds that the duke of Leuchtenburg is destined to be the sovereign of this new kingdom; whereas, according to other accounts, Russia would leave the choice entirely to the Porte, and the great European powers. Some steps are said to have been already taken at Constantinople to bring about this project, which is considered as the only means of relieving the Porte from difficulties with which it is surrounded on every side. It seems that some intimations have been made at Vienna—at least this is thought to explain the reports in circulation—respecting the object of the Emperor of Russia's visit to the British capital.

ANGER FROM ROMAN CATHOLIC SCHOOLS.—It is only a few days since a gentleman of unquestionable veracity stated the following facts to the writer. He said he was acquainted with two families, who sent their daughters to a Roman Catholic seminary. The fathers of these families are highly respectable, and officers in the Protestant churches.—their daughters completed their course of instruction at the seminary and returned to their father's house. The parents anticipated a great increase of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them that they had united with the Roman Catholic church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents, unconscious of danger, were anticipating brighter days in the increased pleasure of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostasy flashes upon them, withering all their hopes, as lightning withers the green and beautiful trees. The reader may imagine the heartfelt grief of those parents when the hour of family worship arrived. Then was presented a scene of anguish caused by the strange, the unnatural conduct of those children, we shall not attempt to describe. These daughters refused to hear their fathers voice in prayer, because they said it was not right to hear heretics pray!

These are not the only cases of the kind.—They are adduced as specimens. They show us clearly as sunbeams, that the teachers in these seminaries have exerted a powerful influence to unsettle the religious principles of their pupils, and persuade them to enter the Roman Catholic Church.—*Charleston Observer.*

THE JESUITS.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

Bro. H. Parker of Worcester writes, that the Rev. Albert Worthington, a Presbyterian minister of Milford, Mich., to whom he has sent the Herald and Cry the past year, writes that he is very much interested in, and has embraced the Advent doctrine, and is preaching it.

DARLINGTON CAMP-MEETING.

Since we issued the last number, we have had the privilege of attending an Advent Camp-meeting held in Darlington, which continued five days. A good influence evidently pervaded the services. The season of refreshing will not soon be forgotten. God has set his broad seal to the truths delivered by his servants. Ample proof was furnished that "the faith which we preach" has not diminished in efficacy. The interest was intense.—We found many intelligent and true-hearted Brethren, some in the Churches and some out, but all determined to act in harmony with their faith. A few souls professed to be converted, and many were revived. Thus a people is being prepared for the Lord. "Truth is mighty and will prevail."—*Voice of Elijah.*

EATON, N. H.—Bro. J. Sanborn writes that he is still strong in the faith; and that the F. W. Baptist church in that place have "cut him off" from their number on account of his faith in the coming of the King. He says:—

The cause here, instead of suffering when 1843 was passed, has greatly increased. Several who had only been friendly before came out strong within one month after the time had passed, and there is now double the strength in this place there was a year ago. Since I was voted out of the church, ten others have left them, and we are now a happy band looking for our coming King.

Since the Gilmanton camp-meeting, I have visited Pittsfield, Rye, Grendlan, and Portsmouth, N. H. In the first three towns they are few in numbers, but strong in the faith, giving glory to God. In Portsmouth they are more numerous. We had a blessed time there on the Sabbath. They have commenced a house of worship.

Conferences & Campmeetings.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Soughff, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on Tuesday, 27th of this month, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 11-2 miles from Derry Lower Village, and half a mile Cheney's so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. It is hoped that Brn. T. Cole, I. E. Jones, R. Plummer, and other lecturers will find it convenient to attend.

N. B. Those who do not come provided with tents and provisions, will find good accommodation and board on the ground. In behalf of the brethren, J. LINFEST.

HILLSBOROUGH, N. H.—The Camp-meeting in Hillsborough, will be held on the road leading from the upper village to East Washington, about 11-4 miles from the village. We hope there will be a general gathering of the friends of Christ, with their tents, and show to the world that while waiting for the vision, we are not asleep, or become infidels, as was prophesied of us, but are willing to labor, till our Master shall call us home.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

THE CAMPAIGN.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

Camp-meeting at Brooklyn Conn. Aug. 20th. The ground selected lies on the farm of Mr. John Allen, about two miles east of Brooklyn village, and two and a half miles from Danielsonville Depot, on the Norwich and Worcester Railroad. Conveyance can be had to the camp ground from either of the above named places, and Mr. Allen will make preparation to accommodate all who may wish, with board, and horse-keeping, on reasonable terms.

Committee.—Thomas Huntington, Thomas Farnum, William Wheeler.

The Midnight Cry will please copy.
Brooklyn, Conn. July 17, 1844.

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c. on reasonable terms.

Brethren are requested to attend, and bring their tents, provisions, &c.

There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Brn. Miller, Litch, Storrs, Preble, and as many others as can, are invited to attend. The meeting will be held in N. E. part of Gill, on the farm of Mr. Nelson Burrow, who will provide board, horse-keeping, &c. Mid. Cry please copy.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ms., about one & half miles west of the Providence and Taunton Rail Road, Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.

David Wilson,
Brightman Collins,
Joseph Bates.

EATON CORNER, N. H.—There will be an Advent campmeeting at Eaton Corner, N. H. to commence Friday, Aug. 9, and continue over the Sabbath. Churchill, Harvey, and other ministering brethren, will be in attendance. All our brethren and friends of other towns are invited to attend.

T. SANBORN.

Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-ground formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Brn. Bennet, Shipman and others will attend.

Committee.

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund.

Danville—Ebenezer Thompson, Asa Perkins.

Peacham—L. Paine, — Wolcott, William C. Titus.

Sutton—Aaron R. Morse, — Wallen, Merrill Foster, and Benj. Durill.

Hardwick—Wm. Drew, Seratus Blodgett.

Woodbury—Stephen Chapman.

Calais—Britton Wheelock.

Marshfield, Leonard Wheeler, John Capron.

We hope the above committee will see that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints.

I. H. Shipman.

FITCHBURG, MASS.—The Lord will, an Advent campmeeting will be held in Fitchburg, Aug. 28, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.

For the committee,

S. HEATH.

EXETER, N. H.—If the Lord will, a campmeeting will be held on the ground occupied last year, two miles east from Exeter, on the Boston and Maine Rail Road, via Dover. It is appointed to commence Monday the 12th of August, at 2 P. M., to continue till Saturday noon. The time will be short, and it will be necessary for the tents to be erected on the Saturday previous, or early on Monday morning. The fare on the Boston and Maine Rail Road will be reduced for camp-meeting passengers to half the usual price from Boston and South Berwick and all intermediate places, to the camp-ground. Tickets to be procured at the R.R. offices. Friends on the Eastern road can obtain tickets to the junction at S. Berwick at half the usual price, of Br. John Pearson of Portland, and Br. Gorham Greeley, of Saco, Me. The following brethren are appointed a committee for their respective towns, viz.

Exeter—G. T. Stacy and C. Haley; Portland—J. Pearson; Portsmouth, G. Pierce and R. Walker; Dover, O. Wyatt; Boston, P. Dickenson and S. Nichols; Lowell, J. P. Hendee, M. M. George, and Dea. Downing; Newburyport, Br. Moody; Pittsfield, E. C. Drew.

It is to be hoped there will be a general attendance at this meeting; the object of which is to present the scriptural evidence of the nearness of the Advent of our Lord and King.

LIBERTY ME.—There will be an Advent Conference at the Liberty Tabernacle, commencing on the 16th of Aug. at 10 o'clock in the forenoon, to continue over the Sabbath. It is earnestly desired that some Advent Lecturers from the west will visit us at that time. Will Br. Churchill and Harvey attend? W. B. START, Com. of Cor.

The saints of God will hold a conference, if time continues, in Tunbridge Vt., to commence on Saturday, Aug. 10th, at one o'clock P. M., and to hold over the Sabbath. Brn. J. G. Bennett and A. M. Billings, will be in attendance. The Cry will please copy. G. LYMAN.

There will be a conference of saints in Cambridge Vt., to commence, if the Lord will, August 16th and continue over the Sabbath. Brethren Bennet and Billings, will be in attendance. The Cry will please copy. H. W. BURNHAM.

Providence permitting, the subscriber will attend meetings in the following places, as follows: Great Falls, N. H. Monday, Aug. 5th. Dover, N. H., Tuesday, 6th. Portsmouth, N. H., Wednesday 7th. Exeter, N. H. Friday 9th. Haverhill Mass. 10th and 11th. All the above meetings to commence at 2 P. M. and 7-1-2, except the Sabbath.

Elder Henry Plummer is to be at the Tabernacle in Boston, Aug. 11th. I. E. JONES.

Letters received to July 27, 1844.

L. Pearsons by J. V. Himes \$1 paid to 96 and v 4; H. Hoight by do. \$5 196 and v 8; O. F. Eliot by do. \$2 152 v 7; Danl. Lary by pm \$2 170 end v 7; F. Grove by pm \$1 196 end v 8; Henry C. Hopkins by pm \$1 133 v 6; Parker Dow by pm \$1 170 end v 7; T. D. Read by pm \$1 120 end v 5; Wm. Sumner by pm \$1 173 v 8; E. G. Kingsbury by pm \$1 170 end v 7; Rev. A. Worthington by H. Parker \$2 202 v 9; G. F. Howe by S. Bliss \$2.67 170 end v 7; S. Follett by do \$1 196 end v 8; J. Millett by W. S. Campbell \$1 170 end v 7; J. Jewett by pm \$1 203 v 9; D. Peirce by pm \$1 163 v 7; B. Lovejoy by G. Gleason \$4 144 end v 6; C. Poor by do \$2 144 end v 6; J. Webster by do \$2 170 end v 7; H. Cardell by pm 50c. 160 v 7; E. Dexter by pm \$1 176 v 8; H. S. Hastings (2 copies) by pm \$1 160 v 7; M. A. Perkins by pm \$1 174 v 8; L. Vaughan by pm \$1 185 v 8; Miss C. Howe by pm \$1 170 end v 7; N. D. Baxley by pm \$2 150 v 7; E. Bradley by pm \$1 192 v 8; Sitas Stone 1\$ 196 end v 8; H. A. Parsons 50c. 170 end v 7; D. Massinger \$1 196 end v 8; J. Fowler by pm \$1 172 v 8; S. Osgood by pm \$1 174 v 8; Elias Dudley by pm \$1 196 end v 8; J. J. Parker by pm \$2 196 end v 8; J. Morse by pm \$1 196 end v 8; P. White by pm \$2 196 end v 8; L. A. Gifford by pm \$1 170 end v 7; A. Davis by pm \$1 170 end v 7; J. S. Rhodes \$1 170 end v 7; J. Reynolds \$1 170 end v 7; J. C. Crosby \$1 196 end v 8; Mary Beal \$2 170 end v 7; J. B. Graves \$1 180 v 8; A. Damon \$1 144 end v 6; S. Robinson \$1 170 end v 7; J. T. Neal by pm \$3 170 end v 7; S. L. Carroll by pm \$1 196 end v 8; Ira Allen (2 copies) by pm \$2 196 end v 8; Stephen Warner by pm \$1 196 end v 8; E. Tenney by pm \$1 170 end v 7; A. Hathaway by pm \$2 170 end v 7; John O. Gardner by pm \$2 177 v 8; Polly Lee \$1 196 end v 8; Letter misent to Liverpool Eng., and but just received; J. H. Jackson by E. C. Galusha \$1 196 end v 8; Mrs. M. Davis by pm \$1 158 v 7; John Murray \$1 206 v 9; A. N. Bentley pm \$1 196 end v 8; F. Norbit \$1 196 end v 8; L. Packard by pm \$1 187 v 8; A. Rich by pm \$1 196 end v 8; John Barnes by pm \$1 196 end v 8; Anthony Breese by pm \$1 170 end v 7; G. P. King by pm \$1 153 v 7; A. Smith by pm \$2 203 v 9; J. Collis by pm \$1 170 end v 7; pm Fisherville Ct.; pm Atkinson Me.; Joseph Bates and others: E. C. Clemons; J. V. Himes; E. C. Gordon; Waterville Vt.; S. & C. Haskins; E. A. Hopkins; James Smith and others; pm Westerly N. Y.; pm Morgan O.; Abigail Ferson; A. Clapp; M. Williamson; pm Morgan O.; L. L. Woodruff paid to end v 6 only; S. Stone \$4; L. C. Collins will make it right to end v 7; pm Alfred Me.; J. C. Crosby \$1; Abigail White \$1.50; A. M. Billings; G. Lyman; H. W. Burnham; D. B. Wyall; pm Waterbury Centre Vt.; pm Four Mile Branch S. C.; Elder T. Smith \$3; F. Wheeler and others; J. Leint-st; J. V. Himes; E. C. Galusha; Dr. Crary; pm Norwich Vt.; F. Hancock books &c. sent; pm Fruit Hill R. 1; pm Lynn Mass; J. W. Spalding \$3; B. F. Carter; pm Limerick Me.; pm Hyde Park Vt.; T. L. Tullock; pm Perry's mills; pm Averses Gore \$1; John H. Fuller by pm \$1 170 end v 7; John Patten by pm \$1 172 v 8; H. C. Hopkins.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, August 14, 1844.

WHOLE NO. 172.

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For the *Advent Herald*.

PRAISE TO GOD.

Shout, all ye saints of God, aloud!

The sacrifice of praises bring;

Unceasing thanks and honor give

To Jesus Christ, our heavenly King.

CHORUS.

To the immortal King of heaven,
Be glory and dominion given.

Once he appeared in human flesh,

To die for Adam's helpless race;

But now He comes the second time,

In majesty and glorious grace.

To the, &c.

Angels that dwell in dazzling light

Sweep o'er the chords of living fire;

Let thundering alleluias burst

From all the bright celestial choir.

To the, &c.

Glisten, ye stars—shine brighter still,

Moon, clearer show thy mild sweet light;

And thou, O Sun, pour forth new floods

Of glory from thy heavenly height.

To the, &c.

Mountains and vales, his praise resound;

Ye winds, his name o'er earth convey;

Ocean, lift up thy crested waves,

And dash with joy thy foaming spray.

To the, &c.

Sparkle, ye flowers, in pearly dew;

O, clap your hands, ye lofty trees;

Sing, sing, ye birds, O swell your notes,

With sweetest music load the breeze.

To the, &c.

Ye cattle on a thousand hills;

And ye that in the waters throng;

With all possessed of life below,

Join in the universal song.

To the, &c.

And thou, my soul, extol the Lamb,

The great mysterious Three adore;

Come, angels, saints, creation all,

Resound his praise forevermore.

To the, &c.

Liverpool, Eng.)
July, 1844. }

J. CURRY.

"BE NOT AFRAID, ONLY BELIEVE."

Believe, never falter,

The blessed One is nigh,

Keep burning on faith's altar,

Devotion pure and high!

Lord Jesus, oh, come quickly!

And in thy glory reign;

We love thy blest appearing,

We shall not watch in vain!—E. C. C.

The French Revolution.

By GEORGE CROLY.

The primary cause of the French revolution was the exile of Protestantism.

Its decency of manners had largely restrained the licentious tendencies of the highest orders; its learning had compelled the Romish Ecclesiastics to similar labors; and while Christianity could appeal to such a church in France, the progress of the Infidel writers was checked by the living evidence of the purity, peacefulness and wisdom of the Gospel. It is not even without sanction of Scripture and History to conceive that the presence of such a body of the servants of God was a divine protection to their country.

But the fall of the church was followed by the most palpable, immediate, and ominous change. The great names of the Romish priesthood, the vigorous literature of Bossuet, the majestic oratory of Massillon, the pathetic and classic elegance of Fenelon, the mildest of all enthusiasts; a race of men who towered above the genius of their country, and of their religion; passed away without a successor. In the beginning of the eighteenth century, the most profligate man in France was an Ecclesiastic, the Cardinal Dubois, prime minister to the most profligate prince in Europe, the Regent Orleans. The country was convulsed with bitter personal disputes between Jesuit and Jansenist, fighting even to mutual persecution, upon points either beyond or beneath the human intellect. A third party stood by, unseen, occasionally stimulating each, but equally despising both, a potential Fiend, sneering at the blind zealotry and miserable rage, that were doing its unsuspected will. Rome, that boasts of her freedom from schism, should blot the eighteenth century from her page.

The French mind, subtle, satirical, and delighting to turn even matters of seriousness into ridicule, was immeasurably captivated by the true burlesque of those disputes, the childish virulence, the extravagant pretensions, and the still more extrayagant impostures fabricated in support of the rival pre-eminence in absurdity; the visions of half-mad nuns and friars; the Convulsionnaires; the miracles at the tomb of the Abbe Paris; trespasses on the common sense of man, scarcely conceivable by us if they had not been renewed under our eyes by Popery. All France was in a burst of laughter.

In the midst of this tempest of scorn, an ex-

traordinary man arose, to guide and deepen it into public ruin, VOLTAIRE; a personal profligate; possessing a vast variety of that superficial knowledge which gives importance to folly: frantic for popularity, which he solicited at all hazards; and sufficiently opulent to relieve him from the necessity of any labors but those of national undoing. Holding but an inferior and struggling rank in all the manlier provinces of the mind, in science, poetry, and philosophy; he was the prince of scorners. The splenetic pleasantries which stimulates the wearied tastes of high life; the grossness which half concealed captivates the loose, without offence to their feeble decorum; and the easy brilliancy which throws what colors it will on the darker features of its purpose; made Voltaire the very genius of France. But under this smooth and sparkling surface, reflecting like ice all the lights flung upon it, there was a dark and fathomless depth of malignity. He hated government; he hated morals; he hated man; he hated religion. He sometimes bursts out into exclamations of rage and insane fury against all that we honor as best and holiest, that sound less the voice of human lips than the echoes of the final place of agony and despair.

A tribe worthy of his succession, showy, ambitious, and malignant, followed; each with some vivid literary contribution, some powerful and popular work, a new deposit of combustion in that mighty mine on which stood in thin and fatal security the throne of France.—Rosseau, the most impassioned of all romancers, the great corrupter of the female mind.—Buffon, a lofty and splendid speculator, who dazzled the whole multitude of the minor philosophers, and fixed the creed of Materialism.—Montesquieu, eminent for knowledge and sagacity; in his "Spirit of Laws" striking all the establishments of his country into contempt; and in his "Persian Letters," levelling the same blow at her morals.—D'Alembert, the first mathematician of his day, an eloquent writer, the declared pupil of Voltaire, and by his secretaryship of the French academy, furnished with all the facilities for propagating his master's opinions.—And Diderot, the projector and chief conductor of the *Encyclopedie*, a work justly exciting the admiration of Europe, by the novelty and magnificence of its design, and by the comprehensive and solid extent of its knowledge; but in its principles utterly evil, a condensation of all the treasons of the school of anarchy, the *lex scripta* of the Revolution.

All those men were open Infidels; and their attacks on religion, such as they saw it before them, roused the Gallican Church. But the warfare was totally unequal. The priesthood came armed with the antiquated and unwieldy weapons of old controversy, forgotten traditions and exhausted legends. They could have conquered them only by the Bible; they fought them only with the Breviary. The histories of the saints, and the wonders of images were but fresh food for the most overwhelming scorn. The Bible itself, which Popery has always la-

bored to close, was brought into the contest, and used resistlessly against the priesthood. They were contemptuously asked, in what part of the sacred Volume had they found the worship of the Virgin, of the Saints, or of the Host? where was the privilege that conferred Sainthood at the hands of the Pope? where was the prohibition of that general use of Scripture by every man who had a soul to be saved? where was the revelation of that Purgatory, from which a monk and a mass could extract a sinner? where was the command to imprison, torture, and slay men for their difference of opinion with an Italian priest and the college of cardinals? To those formidable questions, the clerics answered by fragments from the fathers, angry harangues, and more legends of more miracles. They tried to enlist the nobles and the court in a crusade. But the nobles were already among the most zealous, though secret, converts to the Encyclopedie; and the gentle spirit of the monarch was not to be urged into a civil war. The threat of force only inflamed contempt into vengeance. The populace of Paris, like all mobs, licentious, restless, and fickle; but beyond all taking an interest in public matters, had not been neglected by the deep designers who saw in the quarrel of the pen the growing quarrel of the sword. The Fronde was not yet out of their minds; the barrier days of Paris; the municipal council which in 1648 had levied war against the government; the mob-army which had fought, and terrified that government into forgiveness; were the strong memorials on which the anarchists of 1793 founded their seduction. The perpetual ridicule of the national belief was kept alive among them. The populace of the provinces, whose religion was in their rosary, were prepared for rebellion by similar means; and the terrible and fated visitation of France began.

The original triumph over the clergy was followed up with envenomed perseverance. The first licensed plunder was of the Church property; the first massacre was of the clergy; an atrocious act, of itself enough to make the Revolution abhorred; during the war the rage of the republicans burned fiercest against the unfortunate remnant of their pastors; and, with the solitary and illustrious exception of the Vendee, they found no refuge within the borders of France. It is to the high honor of England that she opened her asylum to the fugitives, supplied their wants in the spirit of a liberal benevolence; and gave them the unostentatious proof of the unwearied excellence of a religion raised on the foundation of the Bible.

Of all revolutions, that of France was the least accountable on the ordinary grounds of public overthrow. No disastrous war had shaken the system; no notorious waste of the public resources, no tyrannical master, no ruined finance. The whole deficit of the revenue, was only 2,300,000*l.* sterling; a sum which should not have overwhelmed the poorest kingdom of Europe. The court was economical; the country was in profound peace; the great families were attached to the crown, the king was a man of singular lenity and liberality. He had granted much to the demands of the popular representatives, he was prepared to grant up to the fullest demands of rational freedom. Before a drop of blood was shed on the scaffold or in the field, France was in possession of the constitution, which after five and twenty years of suffering, she was rejoiced to reclaim.

The true cause, was the want of solidity in the national belief. When a popular declaimer had sunk into contempt the impostures of a wonder working image, or a picture that shed tears, opened its eyes, and healed diseases, the controversy was done; Popery had no deeper grasp upon the mind. The image was their deity, the legend their creed; when both per-

ished, where was their religion? The declaimer next led them, exulting in their release from the thralldom of ancient prejudices, to look upon the golden temptations of revolt; the plunder of the chapel kindled their thirst for the plunder of the Chateau; till with no principle to check, and the hottest stimulants of unholy appetite to madden them on, they rushed from minor rapine to the throne. But the fall of Christianity was the passion, original and supreme. The unhappy and innocent king was immolated on the altar of this monstrous anarchy; his queen, a noble being, whose beauty, heroic heart, and patient fortitude, would have won mercy from the savages of the desert, followed him in the long train of sacrifice. The monarchy was offered up. Still there was a more illustrious and more hated victim. The infidel philosophers had early and easily torn down the feeble belief of France; and the Gallican Church was no more. But the death of religion was the original bond of the great conspiracy. The slaughters of kings, nobles, and priests, were but the partial advances to its fulfillment. The republic was at length enthroned. Power, restless and remorseless, was in their hands; and in the midst of celebrations of prodigal pomp, immeasurable impurity, and blood flowing night and day from a hundred scaffolds, they filled up their cup of horrors, and consummated their earliest pledge in the public abolition of Christianity.

A. D. 1797 The death of Christianity was local and limited; no nation of Europe joined in the desperate guilt of the French Republic, and within three years and a half, the predicted time, it was called up from the grave to a liberty which it had never before enjoyed; the Church in France was proclaimed free.

Simultaneous with this restoration, the Pope-dominion received a wound, the sure precursor of its ruin.

In 1797, the French army, under Bonaparte, marched on Rome. Resistance was hopeless against the conqueror of the Austrians; and the treaty of Tolentino dismembered the Papal territory. Citizen Joseph Bonaparte was left ambassador from the Republic; and a pretended attack on his privileges furnished the necessary pretext for the breach of the treaty, the return of the army, and the seizure of Rome.

The announcement that the ambassador had left the city, alarmed the Vatican; and Rome had recourse to its highest protectors. Let those who disbelieve the extravagances of image worship look to the narrative of Popery in the hour of its danger, the hour when all are sincere. The Pope issued a summons to the people, to walk in procession with three of the most sacred relics of the Church of Rome; the Santo Volto, or partrait of our Lord, supposed to have been painted by miracle; the Santa Maria in Portico, a miraculous miniature of the Virgin and Child; and the chains worn by St. Peter in prison!

For attendance on this procession, and for some additional ceremonies, the Pope granted the remission of sins, as in the jubilee.

For all, who on the seven days after the procession should visit St. Peter's, reciting before those relics, which were then to have been placed on the high altar, the prayer, "Ante oculos tuos, Domine," or in lieu of it the "Pater Noster," or Ave Maria," ten times, the Pope granted for each time in each day, an indulgence for ten years and forty days!

For all who should recite, kneeling, the seven Penitential Psalms, or the third part of the Rosary on each of those days, the Pope granted for each day an indulgence for seven years and forty days!

On the 9th of February, the French corps commanded by Berthier, encamped in front of

the Porta del Popolo. On the next day, the castle of St. Angelo surrendered; the city gates were seized; and the Pope and the cardinals, excepting three, were made prisoners.

On the 15th, Berthier made his triumphal entry; delivered a harangue at the foot of the Capitol, invoking the "shades of Cato, Pompey, Brutus, Cicero, and Hortensius, to receive the homage of free Frenchmen," on the soil of liberty; proclaimed Rome a republic; and declaring the suspension of every office of the old government, planted the tree of liberty.

Ten days after, the Pope was sent away under an escort of French cavalry, and was finally carried into France, where he died in captivity.

On the 20th of March, the act of federation was published in a fete. The consuls swore eternal hatred to monarchy, burned a paper containing emblems of royalty, the Tiara, &c. and established a union of the three republics, Rome, the Cisalpine, and France. All that followed was insult, misery, and plunder. The Papal palaces were sacked; the museums were robbed; the nobility were forced to sell their valuables at the caprices of the French; and the populace were famished, roused into insurrection, and slaughtered. The whole currency of Rome carried off; forced loans, even to the demand of the silver forks of every family; a paper circulation, even down to a penny; the free quartering of French soldiery; and the innumerable, nameless sufferings that belong to the presence of an invader, combined to make Rome taste the bitterness of slavery.

The seizure of the French throne by Napoleon, only gave Rome an imperial master. By a striking coincidence, the Papal territory had been conferred, and resumed by a French conqueror; and alike at the commencement and the close of his dominion the Pope had crossed the Alps to consecrate the sword, and place the crown upon the brow of an usurper.

The further detail of the revolutionary history is irrelevant to the purpose of this sketch, which contemplated merely the acting of Providence in the preservation of the Church, and the punishment of its oppressors.

Yet it is difficult to part from this period of strange and appalling vicissitude, without solemn admiration of the noble share which our country has borne in the liberation of Europe. And it is but a source of still more solemn admiration and prouder triumph, to believe that she has fought her way through the infinite hazards of the time, in the strength of a loftier guidance than the sword or counsel of man.

LIVE UPRIGHTLY.—The poor pittance of seventy years is not worth being a villain for.—What matter is it if your neighbor lies in a splendid tomb? Sleep you with innocence—Look behind through the track of time! a vast desert lies open in retrospect; through this desert have your fathers journeyed; wearied with tears and sorrows they sink from the walks of man. You must leave them where they fall, and you are to go a little further, where you will find eternal rest. Whatever you may have to encounter between the cradle and the grave, every moment is big with innumerable events, which come not in succession, but bursting forcibly from a revolving and unknown cause, fly over the orb with diversified influence.

John Selden, one of the greatest men of his day, said, "I have taken pains to know every thing esteemed worth knowing among men, yet of all my disquisitions and readings, nothing now remains to comfort me but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.'"

Religious Toleration.

We cut the following from the *Journal and Express*, published at Hamilton, Canada West. It would seem that in that section of the world to believe in the Advent is a crime sufficient to withdraw from them the protection of the law. Caesar will recognize no King but himself.

To the Editor of the *Journal and Express*.

SIR,—Allow me through the medium of your journal, to call public attention to an important case which came before the Court of Quarter Sessions on Saturday last. It was an appeal from a conviction before the local magistrates at Oakville, by parties who had been fined for interrupting, and pelting eggs and other missiles, one of those itinerant preachers, known as Millerites. It was fully proved on the appeal that the conduct of the persons who had been convicted was of a most outrageous and unprovoked character. The case having gone to the Jury, they were locked up ten hours, and then dismissed, as there was no likelihood of an agreement as to a verdict. I think the matter involves the great question whether we are to have religious freedom in Canada or not.

A small body of persons designated Millerites met together for religious worship: they commenced by prayer and singing. It was proved by the most conclusive evidence that they were shamefully interrupted. Whether their opinions are right or wrong, is no part of the question. Are they under the protection of the law? If so, the defendants ought to have been convicted. Let any sober-minded man read the statute, and then form his own judgment whether I, as a jurymen, had not both reason and justice on my side in wishing to confirm the conviction. The 31st section of the act declares "that if any person shall wilfully disturb, interrupt or disquiet any assemblage of persons met for religious worship by profane discourse, by rude behavior, or by making a noise, either within the place of worship, or so near as to disturb the order or solemnity of the meeting, such person shall, upon conviction thereof before any Justice of the Peace, on the oath of one or more credible witness or witnesses, forfeit and pay such sum of money not exceeding four pounds." Now, Mr. Editor, I cannot help thinking that the judge, who I admire for his general humane conduct on the Bench, overstept the rules of justice in allowing his charity to yield to expediency in dismissing the jury before they came to a verdict on such an important case. The flimsy argument got up by Simon No-Brains to endeavor to shew that their doctrine was dangerous, and therefore ought to be put down, would lead to the destruction of all who did not agree with him in opinion. The most effectual way to put those men down, if they really deserve it, is to let them alone, and it is not unlikely but that in a short time they will perceive themselves to be mistaken, and confess they have erred. Having, I am afraid, trespassed too much on your time, I remain, Sir, a lover of Fair Play.

WM. TAYLOR, *King Street*.

THE CONDITION OF CUBA.—The *Jamaica Times* gives a sorry picture of the condition of affairs in Cuba, and especially the conduct of the Captain General. The writer, in illustrating his views, says:

"For instance, the mixed commission possess a vessel in which slave trading cases are adjudicated; she required repairs, and application was made to O'Donell (who is himself one of the commissioners) in order to obtain them. 'Gentleman, (says he) I'll have nothing to do with the affair; the money shall not come from my coffers. Mr. Crawford, the British consul, officially addresses him on the shameful manner

in which the slave trade is encouraged. The Captain General returns the papers, unopened, observing—'I'll have no communication with you.' A deputation of persons interested in those lately imprisoned, wait upon him—'Gentlemen, (remarks O'Donell) return and govern your wives and children, I will take care to govern Cuba, and you!' An American is shot by a sentry, and a demand for redress is unnoticed. The English and American vessels half hoist their colors, and the French entirely lower theirs. The Captain General is indignant at this display of feeling, but adds—'The American standing army consists of 6000 men. I am prepared with an orderly, well equipped, and an efficient force at this port of 14,000; and defies them! Within the space of four weeks, we are told, no fewer than 1,100 slaves had been introduced into the Havana; the head money, for permission to land, being 24 dollars, giving the sum of 26,400 dollars, which is the perquisite of the Captain General, who seems to have no idea of allowing any interference. The Court of Madrid, it is said, has expostulated with the Captain General on his open encouragement of the slave-trade; stating that if he should not adhere to the treaty to suppress it, the British government would take the affair into their own hands. Whether O'Donell will notice this remonstrance is considered very problematical."

THE GREAT COMMANDMENT.

The first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind," may be truly considered as one of the most important and precious promises that is recorded in the Old Testament. The Jews probably considered it to be a mere command, and evading its plain and pointed import, construed it in a manner to suit their capacity and convenience, and many professed to observe and obey it, who probably never experienced the least sentiment of pure love and adoration towards that Being who had so repeatedly evinced his love to them. Not finding in their hearts that sublime and holy affection, which was intended as expressed in this commandment, they, like many professors in the present age, were content to understand it to require merely the attentive observance of all the ceremonies, hospitalities and acts of justice and honesty which were specified in the Mosaic law. But very few of them were aware that this great command was calculated to convince them (through their inability to obey its strict requirement,) of the depravity of their hearts, and their need of the divine influence of the Spirit of God to enable them to love him in truth. Although reason plainly shows that the great Author of nature is more lovely, and more worthy of pure and ardent love, than any thing, or all things that are created, yet it is manifest that the human heart is incapable of exercising that rational and fervent love, without the special aid of him who gave the commandment. And many have probably concluded that it is vain to hope or expect that man should ever be able to love God according to the full import of this great commandment. Nevertheless, it has been happily proved by the experience of many, that this command, "Thou shalt love, &c.," was evidently intended as a most precious promise; and is more fully expressive of the immense joy and happiness which is prepared for the faithful and obedient saints, than can be found comprised in any one sentence in the sacred scripture. Let an experienced christian, or even a truly penitent sinner, read this as a promise, "Thou shalt love the Lord thy God &c.," And he will find it to contribute much joy and consolation;—an assurance of the very consummation which of all things he most ardently desires, and which only is needed to make him perfectly happy forever.

THE SIGNS OF CHRIST'S COMING.

Our Savior specified several signs which should precede his coming, and by which we should know that the time was near. Those signs have all appeared conspicuously, but are disregarded by many because they did not all appear together, or in quick succession. To illustrate the inconsistency of this course, we will suppose a parallel case.

You have a journey to perform through a wilderness, the terminus of which is a river, whose banks are precipitous and concealed by the foliage; wherefore it is important that you should be apprised of the vicinity of the river, before approaching it. A friend gives you intelligence concerning the distance, and the appearance of the country through which you are to pass, and mentions particularly that when you have arrived in the last valley,—the one in which the river is located—you will see an oak tree a pine, a maple and a quantity of briars: then you may know that the river is near at hand. With this instruction you proceed and pass through several valleys without seeing any trees or shrubs of the kind spoken of, till at length you come to an oak. You have some apprehension that the river is near, but you do not see the other trees; and passing on some distance you see a pine, a stately tree, but standing alone. Not far from this you come to a maple, not a regular tall tree, but a cluster of branches growing as maples often grow, from one stump: and immediately beyond this, a field of briars, extending as far as the eye can reach. Here, then, in this same valley, you have seen the oak, pine, maple, and briars; and all in the same order in which they were mentioned. But you say you expected to find these things all together, and that the oak would have been a larger tree; and the maple, more solid and straight: that the briars, moreover, would have been of the tall conspicuous kind, instead of the low creeping briars. Yet you admit that you had no particular description given of either; only that such was your impression.

Now let me ask, would there be any reason or propriety in rejecting these signs, and concluding that the river was yet at a distance, merely because you had entertained certain unauthorized impressions on the subject? most certainly you must concede this point; and if so, what reason can there be in doubting that the dark day of 1780, the falling stars of 1833, &c., are the very signs predicted by our Lord, as indications of his coming? verily, these must be the true signs.

P.

STATEN ISLAND CAMP-MEETING.

This has been a precious season to a very large company of the waiting and watching believers in this city and vicinity. The spot was not difficult of access, yet was secluded and quiet, in a flourishing grove of oak and hickory, where more than twenty tents were arranged in a broad circle on the smooth ground. On Thursday it rained a little, but Bro. D. I. Robison gave two excellent discourses in Bro. Mathias' large tent. On Friday, Bro. Curry and Robinson spoke in the day time, and Bro. Fitch arrived from Philadelphia in season for the evening lecture. On Saturday, Bro. Fitch preached from Isa. lv. 5 "Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." He first showed when, where and how the children of God are to be glorified,—that it is to be at the appearing, and in the kingdom of Christ, in a resurrection state. He quoted Rom. viii. 16, 17, John xvii. 22; Matt. xvi. 27; Isa. lx. 1, 2, 9 and 14; Ps. cii. 16; Isa. lxvi. 15 to 23, and many other texts, as having their fulfilment at or after the personal coming of Christ. He

thus opened a deeply interesting view of many prophecies. We shall doubtless have occasion to refer to it again. On the Sabbath, the attendance was very large, and the audience seemed riveted to the spot, while Brn. Fitch, Storrs, Hutchinson, Mathias, Curry, M. Chandler, and others addressed them. We left reluctantly on Monday, after listening to a discourse from Bro. Chandler, on the coming of Elijah as applicable to these last days. *Midnight Cry.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 14, 1844.

Let God be our Refuge.

God's ways are not as our ways, nor his thoughts as our thoughts: for as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and his ways than our ways. Man, in his best estate, comes so infinitely short of being able to comprehend the purposes and plans of his Creator, that the ways of God often seem dark and mysterious; and we cannot understand his dealings with us. Yet every humble and devoted Christian feels full confidence in the love and wisdom of an allwise Providence, so that whatever may betide, he has a refuge to which to flee from every storm and tempest. Without a God to control the universe, all created nature would return to its original chaos. And when we reflect on our own weakness, and limited comprehensions, we can but feel how our existence depends upon the constant care of that superior Being. He knows what is for our good, although at the time, can see only evil. God sees when it is necessary to chasten and afflict us, to keep us low at the foot of the cross; and if He chasten us not, we have reason to fear we are not sons of God. Without disappointment and trial in this life, to remind us of our dependence, and helplessness, we might forget God, and trust in an arm of flesh. How often can the child of God look back to scenes of disappointment, when his wisest worldly plans were frustrated to his then great dismay, and see that it was the kind hand of God that thus safely guided him, and shielded him from certain evil, into which his own unaided wisdom would have plunged him. Present good is often found to be our greatest evil; and so the reverse. We thus see the necessity of looking to God for guidance and direction, in all our plans and operations. So long as God is with us, we have an assurance that all things will work together for our good. If we trust implicitly in him, no permanent evil can overtake us. He that heareth the young ravens when they cry, and arrays the lilies of the field in all their glory, is not insensible to the wants of his creatures, whose confidence is in him. He is, and is the rewarder of those who diligently seek him; and none will seek him in vain. His invitations are, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light. Look unto me and be ye saved, all the ends of the earth. Seek ye first the kingdom of God and his righteousness. Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Enter ye in at the strait gate. Wash you, make you clean; put away the evil of your doings from before your eyes; cease to do evil; learn to do well—seek judgment; relieve the oppressed—judge the fatherless—plead for the widow.

Come now, and let us reason together, saith the Lord, "Though your sins be as scarlet, they shall be as white as snow—though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat—yea come, buy wine and milk without money, and without price. Incline your ear and come unto me:—hear, and you shall live—and I will make an everlasting covenant with you, even the sure mercies of David."

With such a kind being for our Benefactor, who is so able and willing to save all who trust in him—and who will surely be faithful to perform all he has promised—how madly must those be, who neglect his counsels, and trust their own wisdom to guide them. Cease ye from man, whose breath is in his nostrils.

THE EXETER CAMPMEETING, is now being held as per advertisement. We hope all true Adventists who can, will be present.

THE CAMPMEETING AT BROOKLYN, it will be seen, by notice in another column, that this meeting has been given up, for the want of laborers to conduct it. It is to be feared that many notices are given of meetings before the necessary arrangements are made.

LETTER FROM CANADA.

Is it not true that we are living in that period of time referred to by our Savior in the last of the 24th, and the first of the 25th chapter of Matthew's Gospel? Our Savior commences at the 45th verse of the 24th chapter, and refers to the time when some servants of the household would be giving the household the necessary meat in due season, and the evil servants would be saying in their hearts My Lord delayeth his coming, and would smite their fellow servants, and eat and drink with the drunken, till they were cut off at the coming of the Lord. Then, says our Savior, shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom.

It seems to me that our Savior, knowing how men would conduct at the end of time, made his illustrations so plain, that all might know when the kingdom of heaven should be thus likened.

Since brother Litch lectured here in Stanstead and Hadley, we have seen many converted to God, and made happy in believing in the coming of the Lord. And of some of us in this place it may be truly said, we went out to meet the Bridegroom, and were happy in believing that our Lord would come in the year 1843; and many of us are still happy in believing that the Lord now standeth at the door. But, while the Lord has to some seemed to tarry, all have apparently slumbered, and some seem to be sound asleep, and I fear they will never awake, till that "cry" shall be heard, "Behold, the Bridegroom cometh, go ye out to meet him."

I believe the proud professors will not acknowledge their lamps have gone out, till that time; they still say they are right, and the Adventists are in a great error. For the last six months I have heard of no conversions in these three townships. O, my brethren, let us be faithful a few days, and our blessed Lord will come; and he now commands us that, when we see these things come to pass, to know that the kingdom of God is nigh at hand. It seems to me that every candid reader must know that we are standing on the eve of the fifth kingdom, and at the end of the 2300 days. And our Savior's words prove that we are there.

Yours in the blessed hope.

Barnstead, July 15th, 1844.

P. S. You would do me a kindness to write on the first part of the 25th chapter of Matthew, and show how it is to be fulfilled.

REMARKS.—We understand the "virgins" taking their "lamps" and going out to meet the Bridegroom, was fulfilled in the searching the Scriptures for the evidences of Christ's second coming, and the preparation of heart, on the part of those who have been for the last few years looking for

the coming of the Lord: they took their lamps, (their Bibles,) and went forth to meet the Bridegroom. The "foolish," who took no oil, we understand to be those who had no saving faith in their hearts, and whose belief in the Lord's coming rested more on the opinions of others than in any knowledge which they possessed of, or belief they had in the word of God. The "wise" were those who saw, and believed the testimony which the Lord had spoken. We understand that the "Bridegroom" tarried, or appeared to us to tarry, when the time passed by at which he was expected, since which, those whose faith rested on other evidence than the word of God, have in their slumbers permitted their lamps to go out. But at midnight, when all such will have given up all expectation of their Lord, and shall say in their hearts, My Lord delayeth his coming, and shall begin to smite their fellow servants, who continue to give the household the necessary meat in due season, being vexed that they should still be looking for the Lord, and shall eat and drink with the drunken; then the sign of the Son of Man will be seen in heaven, all the tribes of the earth will wail because of him, and the cry will be made, "Behold, the Bridegroom cometh, go ye out to meet him," "Lo this is our God, we have waited for him, and he will save us." All the "virgins," both "wise" and "foolish," will then be thoroughly aroused; and those who have given up their faith will look to those who are rejoicing in the coming Savior for help; but the wise can only direct them to the Lord Jesus Christ, in whose name alone any can be saved,—of whom alone they can obtain oil to replenish their lamps, if peradventure they may be saved on the last inch of time. But, alas! it will be too late for them; the door of mercy is forever closed; while they go to buy the Bridegroom will come, and those alone who are ready will enter in to the marriage supper of the Lamb; and the door will be shut: none others can ever enter in. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMBOLICAL DICTIONARY.

B.

BABYLON in the Revelation is ROME, not only upon account of Rome's being guilty of usurpation, tyranny, and idolatry, and of persecuting the Church of God in the same manner as the old literal Babylon was, but also upon the account of her being, by a successive devolution of power, the possessor of the pretended rights of Babylon. The literal Babylon was the beginner and supporter of tyranny and idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore, in Isa. xlvii. 12, she is accused of magical enchantments from her youth or infancy; viz., from the very first origin of her being a city or nation.

That Babylon is Rome is evident from the explanation given by the angel in Rev. xvii. 18, where it is expressly said to be, that great city which ruleth over the kings of the earth: no other city but Rome being in the exercise of such power at the time when the vision was seen.

BALANCE. The known symbol of a strict observation of justice and fair dealing. It is thus used in several places of the Scriptures; as Job xxxi. 6; Psa. lxi. 9; Prov. xi. 1, xvi. 11.

But Balance joined with symbols, denoting the sale of corn and fruits by weight, becomes the symbols of scarcity: bread by weight being a curse in Lev. xxvi. 26, and in Ezek. iv. 16, where it is said, "I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and astonishment." Which curse is expressed by famine in the same prophet, ch. v. 16, and ch. xiv. 13.

BEAST (wild) The symbol of a tyrannical usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it, and persecutes the Church of God.

The four beasts in Dan. vii. 3, are explained in

verse 17, of four kings or kingdoms, as the word king is interpreted, verse 23.

In several other places of Scripture, wild beasts are the symbols of tyrannical powers; as in Ezek. xxxiv. 28, and Jer. xii. 9, where the beasts of the field are explained by the Targum, of the king of the heathen and their armies.

The Head of a beast answers to the supreme power, and that whether the supreme power be in one single person or in many. For as the power abstractedly is not considered, so neither the persons abstracted from their power; but both, *in concreto*, make up this head politic. And therefore, if the supreme power be in many, those many are the head, and not the less one head for consisting of many persons, no more than the body is less one body for consisting of many persons.

A Bear with three ribs in its mouth, denotes the kingdom of the Medes and Persians. It was said unto it, "Arise, devour much flesh." This was to show the cruelty of those people, and their greediness after blood and plunder. Their character was that of an all-devouring bear, which has no pity. The ribs in the mouth of it represent those nations which they especially made a prey of. Dan. vii. 5.

DRAGON. In Ezek. xxix. 3, 4, it is used as the symbol of the Egyptian king; and the dragon there mentioned is called the dragon in the rivers, and represented with scales; and is therefore a crocodile, a creature which is ranked among the serpents.

LEOPARD, as a symbol, is used in the prophets upon the account of three qualities; viz. *cruelty*, [Isa. xi. 6; Jer. v. 6; Hos. xiii. 7,] *swiftness*, [Hab. i. 8,] and the *variety of the skin*. [Jer. xiii. 23.] Upon the account of the first quality the Persian and Egyptian interpreters explain the leopard as an implacable enemy. Dan. vii. 6; Rev. xiii. 2.

As to swiftness, a leopard will overtake thrice or oftener the swiftest horse, though it draw back after the first or second overtaking; and therefore the leopard, in Daniel, expresses very well the speed of the conquests of Alexander the Great in Persia and the Indies, which were performed in ten or twelve years' time.

A leopard with four heads and four wings of a fowl, denotes the kingdom of the Macedonians or Grecians. The leopard being remarkable for its swiftness; hence, especially with wings on its back, it is a fit emblem of the conquests of the Macedonians under the command of Alexander. As the lion had two wings to represent the rapidity of the Babylonian conquests, so this leopard has four, to signify the swifter progress of the Macedonians.

The four heads also are significant. Fifteen years after the death of Alexander, his brother and two sons being murdered, his kingdom was divided by Cassander, Lysimachus, Ptolemy, and Seleucus, into four lesser kingdoms, which they seized for themselves. Dan. vii. 6.

LION. A lion with eagle's wings represents the Babylonian empire. Dan. vii. 4.

BED. When a person is cast into it by way of punishment, it is a bed of languishing, and therefore a symbol of great tribulation, and anguish of body and mind; for to be tormented in bed, where men seek rest, is the highest of griefs. See Ps. xli. 3; vi. 6; Job xxxiii. 19; Isaiah xxviii. 20; Rev. ii. 22.

BEHIND. According to the Greek and Roman authors, as the back parts, accounted behind, follow the face as leader; so whatsoever is said to be behind is accounted as future, coming after, and not as past.

The reason of this symbolical signification of the word *behind*, may be perhaps more clearly given thus:—what is past is known, and therefore as present, or before. But an event to come is unknown, unseen, and therefore behind; and therefore to follow after, in order to be brought into actual existence, and rendered present or before.

Behind, when not taken symbolically, signifies what is past; as in Phil. iii. 13.

BELLY is the seat of carnal affections, according to the notions of the ancients, as being that which partakes first of the sensual pleasures of meat, drink, and venereal appetites: and therefore the Egyptians, in the embalming of a man, threw his belly into the river, as the cause of all his sins, that it might, as it were, take them away with it.

It is expressive of the mind or understanding, as in Job xxxii. 19; John vii. 38; Ezek. iii. 3; Rev. x. 9, 10. It denotes the family and riches of a man, as in Psalm xvii. 14.

BIND. To bind is to forbid, or to restrain from acting—and to loose to permit. Job. xxviii. 11; Rev. xx. 2; ix. 14; xx. 7.

BIRDS (of prey) signify armies who come to prey upon a country. Isa. xviii. 6; Ezek. xxxi. 13; Rev. xix. 17. See Jer. xii. 9; Ezek. xxxii. 4; xxxix. 17. The reason of the metaphor is plain. As birds of prey feed upon carcases; so those that take the goods of other men eat as it were their flesh; which in the symbolic language, always signifies riches or substance;

BITTER. Bitterness, in Excd. i. 14, Ruth i. 20, Jer. ix. 15, is the symbol of affliction, misery, and servitude; and therefore the servitude of the Israelites in Egypt was typically represented, in the celebration of the Passover, by bitter herbs.

The *imbittering of the belly*, signifies all the train of afflictions which may come upon a man; as in Jer. iv. 19, ix. 15; and the same is fully evident from the bitter waters of jealousy, Num. v. 27.

BLASPHEMY is apostasy, whether idolatrous or of any other description. Rev. xiii. 1–6; xvi. 9–11; xvii. 3; Acts xxvi. 11; Ezek. xx. 27–32.

BLOOD, the symbol of slaughter and mortality. Isa. xxxiv. 3; Ezek. xiv. 19; xxxii. 6; Joel ii. 30; Rev. viii. 8; xiv. 20.

Rev. xiv. 19: "Blood even to the horses' bridles," denotes vast slaughter and effusion of blood: a way of speaking not unknown to the Jews.

BOOK, signifies the life, i. e. the acts of him that sees it.

The Jewish kings, at the same time that they were crowned, [2 Kings xi. 12,] had the Book of the Law of God put into their hands. And thus, in allusion to this custom, to receive a book, may be the symbol of the inauguration of a prince.

A book or roll folded up, in order to be laid aside, is the symbol of a law abrogated, or of a thing of no further use.

A book or roll, written within and without, or on the backside, may be a book containing a long series of events, it being not the custom of the ancients to write on the back side of the roll, but when the inside would not contain all their writing.

The *book of life*, is so called in allusion to the custom of kings, who, as they had several books for the record of things, so they had a peculiar book in which was entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esth. vi. 1, 2; Exod. xxxii. 32, 33; Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 12.

A book may be considered as the emblem of knowledge; and an open book a most significant symbol, either of the laying open the treasures of knowledge in general, or of the disclosure of the contents of some one book in particular. Rev. x. 2.

BOW. In Ps. vii. 12, it implies victory; signifying judgments laid up in store against the persecutors.

It is also the symbol of war, as in Zech. ix. 10. *Breaking a bow* signifies the overthrow of the military strength of a kingdom. Hos. i. 5. It denotes peace, Ps. xli. 9.

BRASS is metaphorically taken for strength. See Ps. cvii. 16; Isa. xlv. 2; so in Jer. i. 18, and ch. xv. 20. Brazen walls signify a strong and lasting adversary or opposer.

Mic. iv. 13: The Lord declares, that he will make the *horns* of the daughter of Zion brass; i. e. give her irresistible power, whereby she shall tread down her enemies.

BURIAL is an honor paid to the dead.

The want of it was always looked upon as a circumstance of the greatest misery; [Ps. lxxix. 1, 2, 3; Eccles. vi. 3;] and the denial of it, as an act of the greatest punishment, 2 Kings ix. 10; Jer. xiv. 16.

Dead men in the grave [Ps. xxxi. 12; lxxviii. 6] are apt to be forgotten. And therefore in Ps. lxxviii. 11, 12, the grave is synonymous to the land of forgetfulness; and in Ps. xxxiv. 17, cxv. 17; 1 Sam. ii. 9, silence is put for the grave.

CALF. The symbols of the *ox, calf, or steer*, when there is no mention made of horns, is taken in general for what is signified by the whole animal; whose prime or chief quality is *labor, patience, and riches*, or the great product of corn.

So in the dream of Pharaoh, the seven kine denoted so many harvests; their number determining the years, which is peculiar to kine, as the Onirocritics all allow in ch. 238, 239.

In the Proverbs of Solomon, xiv. 4, it is said, "Much increase is by the strength of the ox." So that the ox hath the signification of increase with great labor; and is therefore in Deut. xxv. 4, the symbol of the Jewish and of the Christian priesthood. It is there said: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

Upon which St. Paul (1 Cor. ix. 9,) thus remarks, "Doth God take care for oxen?" which is as if he had said, When God made this law, do you think that he had not a nobler design, than that of barely taking thought for, and showing kindness to the laboring beasts? yes surely, he designed that it should be applied to them that labor in the word and doctrine of his law; and who, by sowing among men spiritual things, deserve at least to reap of them the benefit of worldly maintenance. The same place is also to the same purpose interpreted by the same apostle in 1 Tim. v. 18. And—

CHARIOTS, on our side, betoken courage in us, and safety and skill with success in feats of arms, but if they belong to the other side, then, by the rule of contraries, they denote dread and consternation, and ill success in the war. Hence David, in Psalm xx. 7, saith: "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." "For his chariots are twenty thousand," (Psalm lxxviii. 17,) infinite in number, and by consequence in power to defend.

God employs, in the administration of the moral universe, various agents: his holy angels are his celestial armies, who run to and fro on mingled messages of love, and of penal inflictions. These angels are therefore his chariots and horsemen. In this sense the symbols are used, 2 Kings vi. 17; and Ps. lxxviii. 17. The Lord has also his *ecclesiastical or spiritual armies*, and these are his church, whether militant upon earth, or triumphant in the presence of her Lord. Thus Elijah, from his pre-eminent zeal and holy integrity, embodying as it were in himself the strength of the church in his own day, is called "the chariot of Israel, and the horsemen thereof," 2 Kings ii. 12. God in his holy providence employs also the armies of *earthly potentates* in executing the purposes of his wrath or his mercy; these armies are also symbolized by chariots and horsemen, as in Isa. xxi. 7–9, where they denote the united armies of the Medes and Persians.

CITY. Cities are frequently represented in the Prophets under the type of women, (virgins, wives, widows, and harlots,) according to their different conditions. So in Isa. xxxvii. 22; Jer. xviii. Lam. i. 15, and other places, Jerusalem is called a virgin; and Egypt is so named in Jer. xli. 11. Widow is said of Babylon in Isa. xlvii. 8, 9; and of Jerusalem in Lament. i. 1; and harlot, and harlot of Jerusalem, Isa. i. 21; of Tyre, Isa. xxiii. 16; of Nineveh, Nah. iii. 4; and of Samaria, Ezek. xxiii. 5.

CLOTHED. To be clothed, is a metaphor frequently used to signify, to be accompanied with, or adorned, and even covered or protected; as in Job vii. 5, "My flesh is clothed with worms;" ch. xxxix. 19, "Hast thou clothed his neck with thunder?" So in the Psalms, "Let them be clothed with shame and dishonor," Ps. xxxv. 6; "He is clothed with majesty, the Lord is clothed with strength," Ps. xciii. 1. St. Paul also uses it in 2 Cor. v. 2, "desiring to be clothed upon with our house, which is from heaven;" and in Rom. xiii. 14, "Put ye on the Lord Jesus Christ."

CLOUD without any tokens, showing it to be like a storm, always denotes what is good, and implies success. It is in general the symbol of protection; because it preserves from the scorching heat of the sun, i. e. anguish and persecution; and as it likewise distils a rain, or cool and benign influence.

In the Holy Writers, the clouds are frequently the symbols of God's power. Thus Ps. lxxviii. 34, "His strength is in the clouds;" and Ps. lxxxix. 6, "Who is he in the clouds that shall be like unto the Lord?" For indeed clouds are also more especially the symbols of multitudes and armies: as in Jer. iv. 13, "He shall come up as clouds;" Is. ix. 8, "Who are those that fly as a cloud?" Heb. xii. 1, "A cloud of witnesses."

Clouds without water denote false teachers: as in Jude 12; Prov. xxv. 14.

COLOR, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person, or subject to which it is applied, according to the nature of it.

BLACK signifies affliction, disasters, and anguish. It is the color of approaching death, or of the terror which the foresight of it causes. And in the style of the prophets, as in Joel ii. 6, Nah. ii. 10, Lam. v. 10, the sooty and grimed color of the face or skin, is put to signify a time of great affliction, in respect of famine.

PALE signifies disease, mortality, and afflictions arising from them.

RED, joy, with or after a great battle or slaughter. In Ps. lxviii. 23, red and blood are explanatory of each other.

WRITE, the symbol of beauty, comeliness, joy, and riches.

There is a sublime climax, or scale of terrific images, exhibited in the colors of the horses in the four first seals, Rev. vi. 2-8; the first horse is *pure white*; the second *fiery and revengeful*; the third, *black*, or mournful; and when we imagine that nothing more dreadful in color can appear, then comes forth another much more terrific, even *deadly pale*.

THE TRIAL OF FAITH.—Now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.—1 Pet. i. 6, 7.

Letter from Brother Miller.

HIS CONFESSION AND CORRECTION.

Dear Brethren:—I find my views are yet misrepresented, and my words are perverted by those who have the care of catering to the morbid appetite of the public mind; they doubtless thus prevent some who otherwise might look at the important subject of the glorious appearing of the great God and our Savior Jesus Christ. If I and those who believe with me, in the near approach of this heavenly promise, were only affected by their misstatements, I would correct nothing, I would bear all in patience that a wicked world could inflict, or a corrupt press could publish, until God in his goodness would remove the "veil from off all faces:" but when I see the effect of these false representations is to lull men to sleep, and the everlasting consequences which must follow this state of things, I cannot refrain from correcting what, in my soul I believe and know to be false. In my *confession*, I have said and now say, I was sorely disappointed in not seeing the blessed Savior this last Spring. I had believed He would come in the Jewish year 1843, which I had good reason to believe ended March, 1844. And so I honestly proclaimed it. Time has shown my error, as to the exact time of the event. Yet I am not "cast down," I bless God I have not "cast away my confidence" in God or his word. I am now waiting every hour for what I then looked for. I have yet strong faith in the immediate fulfillment of these things. I have said, and still believe, in a proper time, God will justify me in the mode of reckoning time, in prophetic chronology. I believe the *failure* is in the manner of the accomplishment of the last events. Yet I know that the grand drama has commenced, and the coming of "Christ is at the door." How do you know? I answer by the same way as Christ said I might know, Mark xiii. 29, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." But says the unbeliever, it may be 10, 50 or 1000 years off, then, for all you know? No, it cannot be, it must be very nigh, the "time," the "signs," all show it is *nigh at the door*, we can have no assurance of an hour. Herein my views have been misrepresented as though I thought it might be 50 years off. I have no such view. I am looking every day, and expecting him too. I have no sympathy of feelings with the Rev. Gentleman, who said he was looking for him every day, but did not expect Him!

I am perfectly convinced that thousands of prayers are day and night ascending the holy hill of Zion, from hamlet, grove and field, from hearts sincere, and souls who long to see the kingdom of God: Crying "come, Lord Jesus, Oh come quickly." These prayers will soon be heard, and answered too, Luke xviii. S. "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The signs, the Sabbath, the seven times, the seven years' bondage, the dream of Nebuchadnezzar, the vision of Daniel and John, the cry of God's elect day and night, all go to show we are near, yes, very near the end. How can I put it off? And well the angel cries a "Wo" to them who put off the trying day, and sleep upon the brink of ruin. Awake, awake, oh sleeping virgins, awake! And you my brethren, I do implore you, listen not to any report which the enemies of Christ's return may circulate. The devil has come down having great wrath, knowing that he hath but a short time. And if it were possible, would "deceive the very elect." Those of my brethren who have studied the Bible for yourselves, know

whereof we affirm, you, therefore, will not waver, but will hold fast your confidence unto the end. Our opponents do not expect to deceive such: but by measuring others by themselves, they think the Adventists are following leaders, and therefore they misrepresent those whom they may suppose are leaders, in order to draw away, as they vainly suppose their followers. But how foolish they are! We have declared ourselves morally independent. We call no man master. And if any such were among us, when our time run out, they left us. We stand now each on his own faith; should they then have any influence on us? No, let every man "study to be a workman that need not be ashamed," and all the powers of the bottomless pit, cannot move you. Our opposers ought to see that nothing will draw us from our present faith, but a better construction of scripture. Let them give us this, and we yield. But misrepresentation, burlesque and ridicule, will never make a real Adventist give up his hope.

We have the Lord on our side, and we expect he will continue to be on our side, while we keep humble, penitent, and trust in him and his word. We have no master on earth. We have no leaders, but those who lead us on to the word of God. We fellowship no teachers, but those who teach the Scriptures, and we feed on no food spiritually, "but every word of God." This is our faith. Therefore, let our opposers govern themselves accordingly. And may we all meet in the New Heavens and New Earth, when the angel preclaims "time shall be no longer." WM. MILLER.

Buffalo, N. Y. July 31st, 1844.

LETTER FROM BRO. H. HEYES.

DEAR BRO. BLISS:—At this late hour, the night so far spent, and the day so nigh, when under the pulpit-preaching of peace and security, the sinner remains unawakened, the sceptic unconvinced, the backslider unreclaimed, and the poor mourner left comfortless; Almighty God owns the proclamation of the everlasting gospel—"Fear God, and give glory to him; for the hour of his judgment is come!" Yes: the sinner yet feels its power, and the infidel acknowledges its truth; the tried child of God welcomes the tidings, and exults in the glorious and soul-reviving assurance of immediate deliverance from a world of vanity and corruption, where his affections are not; and the wanderer from his Father's house is still induced to retrace his steps, and supplicate a return of the favor of his God. The meeting alluded to by Bro. Pierce, was productive of happy results, the brethren and sisters are encouraged, and stimulated anew to work for God; we hear of a like spirit manifesting itself in other places, and upon the whole we feel bound to pronounce the cause prospering, and promising still to prosper. Having considerable work upon my hands just now, you must excuse me giving you a more full account of the state of things among us here. We are arranging for another grove meeting to be held next Sabbath. (God willing.) We desire your prayers on our behalf that the word of God may have free course and be glorified.

Yours in hope,

HENRY HEYES.

PROVIDENCE R. I., Aug. 2, 1844.

LETTER FROM ENGLAND.

Dearly beloved in the Lord:—We received your kind and very acceptable present of books and papers, and we return you our sincere thanks for the same. We are still waiting for the coming of our glorious Redeemer. Our country is in a most alarming state, and should our Savior not come speedily, we shall be involved in civil war; but we think that Jesus will come very soon. Blessed be God for the heavenly hope that we have. We are occupying in the open air from time to time, sounding the alarm and trying to bring sinners to Jesus. We are considered by many professors as insane, but we are enabled to bear the cross with joy. O, that we may endure unto the end,

and be found of God in peace. O happy day, when the ransomed of the Lord shall return to Zion with songs and praises. We are certain that the Lord owns our labors, and we would give you a word of encouragement to proceed in your work of faith and labor of love, by directing your minds to the blessed promise held out in the word of God, "Blessed are they that sow beside all waters," and you, beloved brethren have done so. O, may you wear sparkling crowns in the kingdom of God. We unitedly send our love to all our brethren and sisters in America. We have not seen your face in the flesh, but we shall shortly

"See and hear and know,

All we desired or wished below,

And every power find sweet employ

In that eternal world of joy."

JOSEPH CURRY.

Princes place, Fleet street.

LIVERPOOL, July 17, 1844.

JEWISH TESTIMONY.—Mr. Frey, the distinguished converted Jew, in 1840, published a work, called *Judah and Israel*, in which he says, p. 194:—

"According to the 'Talmudical writings,' the ultimate or final date for the coming of Messiah, is expired within *three years*, and many eyes and hearts are now directed to that period. If then their hope should not be realized, they confess that they shall be obliged to give up their hope in the calculations or writings of men, but not relinquish their hope in the coming of the *Great Deliverer*."

P. S. So then in three years from 1840, the Jews look for Christ's advent, and Christians are looking and waiting for his coming the second time, without sin, to save them.—*Voice of Truth*.

From the Ann Arbor, "Signal of Liberty."

ANOTHER CHURCH FEAST.—"LADIES FAIR.—The Ladies of the First Presbyterian Church of Ann Arbor, give notice that a FAIR will be held at HAWKIN'S SALOON, on the 4th day of July next. The object of the proposed fair, is to raise the required sum to purchase an organ for the church. Ice creams, Custards, Lemonade, Cake, and other delicacies of the season will be furnished in great abundance. The public are respectfully invited to attend." "Delicacies of the season in great abundance."—*Ann Arbor, Mich. July 24th, 1844.*

A GROUND OF STEADFASTNESS.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without—in the world and in the church.—*Cecil*.

CHRISTIANITY.—Christianity is not only a living principle of virtue in good, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller*.

A LIGHT BURDEN.—"My burden is light." A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—*St. Bernard*.

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered the soul, and make the imprisoned inmate long for release.—*Dr. Watts*.

USE OF AFFLICTIONS.—Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.—*Jay*.

A GOOD CONSCIENCE.—Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.—*Burkitt*.

A PIOUS WISH.—When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*Henry*.

PRAYER.—It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full, and to the purpose.—*Spencer.*

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*

DEATH.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep for his departure.—*Cowper.*

A GREAT EVENT.—The conversion of a sinner to God, is an event never to be forgotten. It is an era in eternity; it is registered in heaven.—*Robert Hall.*

LUTHER'S DIVINE.—Three things make a divine: prayer, meditation, and temptation.

CLUSTERING AFFLICTIONS.—The remark is often made, that afflictions come in clusters. I believe there is truth in it. It is in accordance with God's mode of instruction. It is but giving us "line upon line, and precept upon precept," as he does in his word.

A GOOD EXAMPLE.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things, if this spirit prevailed,—if dissenters were like Henry and Watts and Doddridge, and churchmen like Leighton.—*Cecil.*

"We confess our inability to see how persons can innocently go where they know error, if not falsehoods, are preached as the truth of the gospel, without (in ordinary circumstances) being guilty of slighting the truth or countenancing the error. If the position is exclusive, it is the exclusiveness of truth, which knows no compromise with falsehood. In these times, men should 'take care what they hear.'"
—*Banner of the Cross.* (*Episcopal.*)

So let it be!

INTERESTING VARIETY OF THE BIBLE.—When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the "Poetry of Life."

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon the thousand hills—from the rose of Sharon to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the still small voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory,—there is no degree of beauty or deformity, no tendency to

good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adaptation and of sympathy comprehended in the language and the spirit of the Bible."

Prophetic Chronology.

DEAR BROTHER BLISS.—How say some among us that the prophetic periods have expired? Do they believe that God has proved unfaithful to his word? It is most astonishing to me, that any man of common capacity cannot or will not see that if those periods begin at the dates which have always been assigned for their commencement, they could not possibly end before sometime within the year 1844.

We have the very best of reasons for believing that 6000 years allotted for this world in its present state, began the month Tisri, which is the first month of the Jewish civil year, and the seventh month of the sacred year. Accordingly, at the first of Genesis, where the Bible gives the date of creation, that month is always given. This perfect period, the antitype of the six days of creation, must therefore end with the same month. As the vulgar christian era began in the year of the word 4157, i. e. 4156 years, and a fraction having passed at its commencement, 1843 full years and a fraction being added, make the 6000 years complete. If then, the chronology be correct, this wicked world will end in the seventh month of the present Jewish sacred year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh, in the year B. C. 677. By subtracting 677 years from 2520, thus leaving 1843, it has been concluded without further examination that the period would end in A. D. 1843. But this is a mistake. It would require the whole of B. C. 677, and the whole of A. D. 1843, added together, to make up the full period of 2520 years. Therefore commencing the period at any given point within B. C. 677, a part of that year would be left out; and at the end of A. D. 1843, the period would be complete, and would require all the time to the same point within A. D. 1844, for its completion. If then the seven times began B. C. 677, the fullness of times will come in the autumn of the present year.

The 2300 days of Dan. viii. 14, began with the 70 weeks of Dan. ix. 24, at the going forth of the decree to restore and to build Jerusalem. This decree was made first by Cyrus, B. C. 536. See Isa. xlv. 28: xlv. 13. 2 Chron. xxxvi. 22, 23 Ezra i. 1—4. It was renewed by Darius B. C. 519. See Ezra vi., and finally completed by Artaxerxes Longimanus, in the seventh year of his reign, B. C. 457. See Ezra vii. 9. Now this 70 weeks were to be dated, either at the first issuing of the decree, or from the time when it began fully to be carried into execution. There are two important considerations which show that it could not be the former. One is, that if the 70 weeks or 490 years had begun B. C. 536, they would have ended 46 years before the Christian era. The other is that the 70 weeks are in Dan. ix., divided into three parts, 7 weeks, 62 weeks, and 1 week: and it is perfectly plain from the last clause of verse 25, that the 7 weeks were allotted for the building of the street and wall, in troublous times. The period must therefore have had its commencement in the autumn of B. C. 457, when Ezra, having restored the Jewish commonwealth, began to build the wall. From that point there were to be 69 weeks to Messiah the Prince. These amount to 483 years. As this prophecy was given for the benefit of the whole Jewish nation who were condemned by our Lord because they knew not the time of their visitation, (Luke xix. 44,) the 69 weeks could not end until the time arrived of the full manifestation of the Messiah to Israel. This was when Jesus came into Galilee proclaiming the glad tidings of the kingdom of God, and saying "THE TIME IS FULFILLED." We have the very best of reasons for believing that this was in the autumn of A. D. 27. And from the autumn of B. C. 457 to the autumn of A. D. 27, there are just 483 years. Deduct this from 2300, and the remainder is 1817. So many years remained to

complete the time of Daniel's vision when Jesus commenced that proclamation in Galilee. And from the autumn of A. D. 27, these 1817 years reach to the autumn of A. D. 1844.

But some one will perhaps be ready to ask, "What will you do with the 1290 and 1335 days of Dan. xii?" If he be a believer in the advent doctrine, I might in return ask him the same question. Certain it is, that those periods did not begin A. D. 508. Had they begun then, the 1290 days or years would have ended A. D. 1798, and the 1335, which extend just 45 years further, would have ended A. D. 1843. But Daniel does not yet stand in his lot: therefore the days are not yet ended. There never was sufficient proof to establish the commencement of those periods in 508. The best evidence we have is derived from Gibbon who gives a period of 7 years, from 508 to 515, for a certain series of events which he describes, in the former part of which he places the overthrow of paganism and the establishment of papacy. But the exact date of this event he does not assign. We should therefore look to the date of that later event, which makes the termination of the 1290 days, rather than to the exact time of their commencement.

This period of 1290 days, and the 1260 days of Dan. vii. 25, and of Rev. xii. 6, 14, xiii. 5, we believe terminate together. The former must therefore have commenced 30 years before the latter. One commenced when papacy was established, the other, when the saints were given into his hands. The bishop of Rome did not receive the letter of Justinian, constituting him "the head of all the holy churches," till A. D. 539. Then began the 1260 days, which reach to A. D. 1799. In the month of Feb. 1798, the French army under Berthier entered Rome, deposed the pope, and declared the papal government abolished. But it was not until March 26th, 1799, that the pope was taken a captive to France, where, in August of the same year, he died. This event seems a complete fulfilment of Rev. xiii. 9, 10, which most distinctly marks the end of the 42 months of verse 5. We believe these chronological dates be correct. If they are so, "the dispensation of the fullness of time" will open upon us within three months.

"O! let us be ready to hail the glad day."

S. S. SNOW.
Worcester, Aug. 8th, 1844.

LETTER FROM BRO. T. SUTCLIFFE.

DEAR BRO. HIMES.—I am happy to say that my soul was never so full of the hope of soon seeing my Lord, as at the present; and although the time in which I expected him is gone by, yet my faith in his speedy coming is increasing, and while I take a view of Paul's, yet a little while and he that shall come will come, and will not tarry, it fills me with delight to consider the shortness of the little while, and the glory which is at the end. This is the comfort and consolation of all saints who are looking for the speedy coming of the Lord, that he will come in his glory, and bring their reward with him, and the scoffer shall scoff no more at all, &c.

I am striving to do all I can, while I travel north and south of the Canada line, in order that the people may be ready when the Lord shall come; and bless the Lord, I never saw the faith of the Advent brethren and sisters so strong as at the present. I have been frequently told by some of the brethren, that the Bible seems to them as a new book; for, say they, we never understood certain parts of the Bible until now, such as, yet a little while—though it tarry,—the just shall live by faith—wait,—cast not away your confidence,—comfort each other with these words, &c. But now we see that they referred to the very present time we are now in.

The true Adventists, every where I travel, are growing stronger in faith, love, patience, and hope, and are becoming more understandingly dead to the world, and its allurements.—The sound of "come out of her my people," seems to be one means God has appointed in those last days to prove the faith of his children—and truly, every where I find a little band of out-comers, I find them strong and

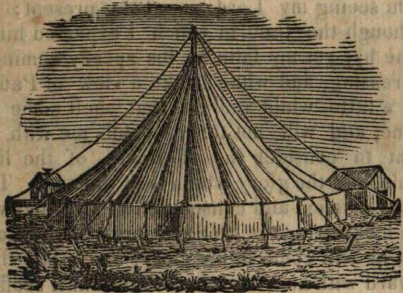
vigorous, and the more persecutions and scoffs they receive—the more strong and vigorous they still grow. I believe we are now passing through the valley of decision; and soon, very soon, the Lord shall roar out of Zion, and utter his voice from Jerusalem. When the kingdom under the whole heaven will be given to thy people of the saints. May the Lord keep his children, and have mercy on a sleeping, slumbering church and world. Yours in the blessed hope of seeing of my Lord in a few months.

THOS. SUTCLIFFE.

TROY, JULY 29, 1844.

A LUNAR RAINBOW.—The Germantown Telegraph says:—"This beautiful and rare phenomenon was visible at this place on Saturday night, 22d ult., about ten o'clock, and continued upwards of twenty minutes. It made its appearance in the east when the moon was about thirty degrees above the horizon, forming an arch somewhat smaller than the solar rainbow, but remarkably distinct. This phenomenon is very rare, and that of Saturday night was, perhaps, the most perfect of its kind witnessed in this latitude for half a century."

"We are requested by the Gospel Standard to say that 'The work of' that 'paper then will be two fold—to spread out before the public our views of the unfulfilled events of prophecy, aided by the light of those already fulfilled, and to enter into their nature, order, and results, and also to hold up to view our relations to, and duties growing out of such events. In the first branch will be prominently included the personal reign of Christ on earth, a reign of a thousand years in the promised restitution, to be preceded by the destruction, and not the conversion of the anti-christian powers and nations, and the literal resurrection of the martyrs, and the other saints. As to specific time, little comparatively will be said, though absurd and untenable views on that subject will be examined and refuted, and the views spread out in the Prophetic Inquirer will be firmly, yet temperately defended. The second branch of the work will involve Christian union, holiness, opposition to all forms of slavery, moral purity, strict temperance, peace, a personal devotion to every good word and work." It is published weekly, at 50 cts per quarter, or \$2 per year.



Conferences & Campmeetings.

BROOKLYN (CT.) CAMPMEETING GIVEN UP.

The camp-meeting which has been notified to be held in this place is deferred for want of help. Application was made to brother Miller, Fitch, Storrs, Powell, White, Stoddard, and others, and only one of the number can be depended on with any certainty. Under such circumstances the brethren have thought it unadvisable to call such a meeting together, and wish you to give this notice as early an insertion as possible. For the committee. T. Huntington.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A wagon will be furnished to convey the baggage of our friends to the ground, who may come by the boat. For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there

are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

DERY, N. E.—There will be a campmeeting held in this town, should time continue, to commence on Tuesday, 27th of this month, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 11-2 miles from Derry Lower Village, and half a mile from Cheeney's so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. It is hoped that Bro. T. Cole, L. E. Jones, R. Plummer, and other lecturers will find it convenient to attend.

N. B. Those who do not come provided with tents and provisions, will find good accommodation and board on the ground. In behalf of the brethren, J. LENFEST.

HILLSBOROUGH, N. H.—The Camp-meeting in Hillsborough, will be held on the road leading from the upper village to East Washington, about 11-4 miles from the village. We hope there will be a general gathering of the friends of Christ, with their tents, and show to the world that while waiting for the vision, we are not asleep, or become infidels, as was prophesied of us, but are willing to labor, till our Master shall call us home.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

"A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage, to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

"There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy. H. MUNGER.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c. on reasonable terms.

Brethren are requested to attend, and bring their tents, provisions, &c.

"There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Bro. Miller, Litch, Storrs, Preble, and as many others as can, are invited to attend. The meeting will be held in N. E. part of Gill, on the farm of Mr. Nelson Burrow, who will provide board, horse-keeping, &c. Mid. Cry please copy.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ms., about one & half miles west of the Providence and Taunton Rail Road, Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.

David Wilson,
Brightman Collins,
Joseph Bates.

"Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-ground formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Bro. Bennet, Shipman and others will attend.

Committee.

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund.
Danville—Ebenezer Thompson, Asa Perkins.
Peachment—L. Paine, Wolcott, William C. Titus.
Sutton—Aaron R. Morse, Walden, Merrill Foster, and Benj. Durill.

Hardwick—Wm. Drew, Seratus Blodgett.
Woodbury—Stephen Chapman.

Calais—Britton Wheelock.
Marshfield, Leonard Wheeler, John Capron.

We hope the above committee will see that arrangements be made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.

FITCHBURG, MASS.—The Lord will, an Advent camp meeting will be held in Fitchburg, Aug. 23, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse,

three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.

For the committee. S. HEATH.

LIBERTY ME.—There will be an Advent Conference at the Liberty Tabernacle, commencing on the 16th of Aug at 10 o'clock in the forenoon, to continue over the Sabbath. It is earnestly desired that some Advent Lecturers from the west will visit us at that time. Will Br. Churchill and Harvey attend? W. B. START, Com. of Cor.

There will be a conference of saints in Cambridge Vt., to commence, if the Lord will, August 16th and continue over the Sabbath. Brethren Bennet and Billings, will be in attendance. The Cry will please copy. H. W. BURNHAM

LOWELL, Vt.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

"A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Humes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutcliff, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

"Providence permitting, the subscriber will attend meetings in the following places, as follows: Great Falls, N. H. Monday, Aug 5th. Dover, N. H., Tuesday, 6th. Portsmouth, N. H., Wednesday 7th. Exeter, N. H. Friday 9th. Haverhill Mass. 10th and 11th. All the above meetings to commence at 2 P. M. and 7-12, except the Sabbath.

Elder Henry Plummer is to be at the Tabernacle in Boston, Aug. 11th. I. E. JONES.

Letters received to Aug. 10, 1844.

M H Litch by pm \$1 pd to end v 7; Rufus Pike by pm \$3 pd to 218 v 9; J J Fossett by pm \$1 pd to end v 7; S. W. French \$3 pd to end v 7; S G Tyler by pm \$1 pd to end v 8; D Austin by pm \$1 pd to 178 v 8; J B Paine by pm \$1 pd to 134 v 8; P Rogers \$1 pd to end v 8; A Kimball \$1 pd to end v 8; L D Morrill \$1 pd to end v 7; L Farley \$1 pd to end v 8; J Lunt \$1 pd to end v 8; H Vaughan \$1 pd to end v 8; S White \$1 pd to end v 5; J Bailey Jr \$3 pd to 198 v 9; W Billings by pm \$1 pd to 227 v 10; E Currier by pm \$1 pd to end v 7; P Clough by pm \$1 pd to 198 v 9; E Dewey by pm \$1 pd to end v 8; Sarah Carver by pm \$1 pd to end v 6; H Gurney by pm \$1 pd to end v 8; R Bennett by pm \$1 pd to end v 8; N Howard by pm \$1 paid to end v 8; Geo Brown by pm \$1 pd to end v 8; Sarah Green by pm 50 c pd to 183 v 8; Eliza A Parker by pm 50 c pd to end v 7; Mrs A Lawrence by \$1 pd to 193 v 8; O Irish by pm \$1.25 pd to end v 8; W Butterfield by pm \$1 pd to end v 7; Roxanna Brewster \$1 pd to end v 7; paper will be continued; Geo Marsh by pm \$1 pd to end v 8; A Spoor by pm \$1 pd to end v 8; G Wheelwright by pm \$1 pd to end v 7; J Little by pm \$1 pd to 153 v 7; Wm Hill by pm \$2 pd to end v 6; S W Dow by pm \$1 pd to 206 v 9; Rev O. Gregg by pm \$3 pd to end v 8; Dr Austin Flint by pm \$1 pd to end v 8; L F Allen by pm \$1 pd to end v 6; G. W. Arnold by pm \$1 pd to 159 v 7; Wm Scott by pm \$1 pd to end v 8; Thomas Sutcliffe by pm \$1; A M Bruen by pm \$4 pd to end v 9; Caroline Winchester \$1 pd to end v 5; R Reed by pm \$2 pd to end v 7; G W Gregory by pm \$1 pd to 183 v 8; A Gamey by pm \$2 pd to end v 7; Meriam & Wilbur by pm \$1 pd to end v 8; J W Hammond by pm \$1 pd to end v 7; Mrs C Chandler by pm \$1 pd to end v 8; Wms Thayer by pm \$1 pd to end v 8; J T Fairfield by pm \$1 pd to end v 8; Dr Huntington by pm \$1 pd to end v 8; Mrs Nancy Pearsons by pm \$1 pd to end v 8; Israel Randall by pm \$1 pd to 186 v 8; D D Challen by pm \$1 pd to end v 7; John Thompson by pm \$1 pd to 188 v 8; Bro Barry, Salem by Bro Hervey pd to end v 8; Wm Bonton by pm \$1 pd to end v 8; E Dunham by pm \$1 pd to 193 v 8; J Haye by pm \$1 pd to end v 7; J P Nickerson \$1 pd to 151 v 7; H W Hooper by pm \$1 pd to 166 v 7; C M Bates by pm \$1 pd to end v 7; S Spooner by pm \$1 pd to end v 7 according to our books, but if more has been paid, we will give credit; Geo Brigham by pm \$1 pd to 176 v 7; S Chaffee by pm \$1 pd to end v 5; E Eaton by pm \$2 pd to end v 7; EK Goodsell by pm \$2 pd to end v 8; L D Prouty by pm \$1 pd to end v 7; pm Yorkville S C \$1 pd to end v 8; Rev Mr Russell \$1 pd to 202 v 9; P Barnes \$2 pd to 208 v 9; Anthony Pierce \$5; R W Stearns \$1; W H Ireland R P ke J C Goff; pm Barre Vt; D Austin \$1 for Mid Cry; J B Paine \$1 for Mid Cry; Leonard Kimball \$10 for subscribers; J Lynchburg Va; Lucy Poor; I S Moulton; D Mason; J J Porter; T L Tullock; pm North Easton; Ms; pm Bath Me; A M Higgins; C S Miner; pm Dover N H; Wm Miles; pm Brighton Mass; pm White Water Wisconsin Territory.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 3.

Boston, Wednesday, August 21, 1844.

WHOLE NO. 173.

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Dow & Jackson, Printers.

Call to Glory.

- 1 O sinner, come without delay,
And seek a home in glory;
The Lord is calling you to-day—
He pleads for you in glory.
Chorus—O glory! O glory!
There 's power in Jesus' dying love,
To bring you home to glory.
- 2 O, turn and live! to you he cries,
And you shall share my glory;
But, if my mercy you despise,
You cannot see my glory.
O glory, &c.
- 3 Repent, and give him now your heart,
He is the Lord of Glory,
Confess his name, secure a part,
When he shall come in glory,
O glory, &c.
- 4 Now is your time—no more delay,
For soon he'll come in glory;
When shut without, in vain you'll pray—
You've lost all hope of glory.
O glory, &c.
- 5 O do not madly slight his grace,
And lose the crown of glory;
But now, before you leave this place,
Begin the race for glory.
O glory, &c.
- 6 Awake! awake! the Judge is near,
Prepare, prepare for glory;
If sleeping when he shall appear,
You cannot bear his glory.
O glory! O glory!
There 's power in Jesus' dying love
To bring you home to glory.

The Deceitfulness of Papacy.

We find the following document in a Philadelphia paper. It shows us the falsehood and duplicity of the Papists in such vivid colors, and also throws such light on the late out-break in Philadelphia, that we give it entire to our readers.

TO THE PUBLIC.—Feeling called upon by a sense of duty to our fellow citizens of the City and County of Philadelphia, we, the undersigned, would beg leave to make a statement of a few simple and unvarnished facts, calculated to throw light upon the recent breach of the

peace in the neighborhood of Second and Queen streets, Southwark.

It is well known, that on the 5th day of July, a furniture car conveyed to St. Philip de Neri Church, in Queen Street, Southwark, a number of muskets, which were carried into the Church, in presence of the residents of the neighborhood. The report of this matter having flown in every direction, the street was soon crowded by citizens, in anticipation of an outbreak. The Sheriff was sent for, and soon appeared upon the ground; a request was made upon him, that the arms should be taken from the Church; he entered the building with two of the aldermen of the district, and soon returned, stating that there were twelve muskets in the church, which would be placed in the hands of the citizens who should be chosen for that purpose, and taken to the watchhouse. This was accordingly done. One of the members of this committee was among those who had charge of these arms, he asked the Sheriff if there were any more arms, or men, in the church. The Sheriff said there were no more arms, and only priest Dunn and the sexton in the church, when the guns had been brought from the building. The people still seemed not to be satisfied, and called for more arms, when it was suggested that a committee of citizens should be appointed, whose duty it should be to make thorough search of the place, and to prevent any more arms coming in, or going out. To this the Sheriff agreed, and deputed one of the citizens, who is a member of the committee, to choose the men. The subscribers were chosen, and headed by the Sheriff, who requested Alderman McKinley to accompany the committee, we entered the house. We had hardly arrived within the walls, when the Sheriff enrolled us as his posse, and informed us that we should have to remain on duty all night, and protect the church. We objected to this view of the case, and stated the object for which it was understood we had been appointed; he then demurred, and stated that it was illegal for us to search the premises, that there was danger in it, but if it were deferred until morning, he would make the search with us. This would not be listened to by the committee, as it would leave us at the mercy of persons who might be in the church, we all being unarmed; the priest told us to have confidence in the Sheriff, and in him, and he would assure us there was no danger in waiting until morning.

The committee concluded to parley no longer, and started upon the search. The first door we opened, revealed to us two able bodied Irishmen, with fixed bayonets and loaded muskets. These men were disarmed, and on opening the door at which they stood sentry, we saw twenty-seven muskets stacked along the room. Placing out of our number, a guard over these men and muskets, we proceeded on the search, and in our way found eight other men armed as above. Arriving in the room in which the religious services were held, one of the committee brought the priest in front of the altar, and thus addressed him: I ask you upon your sacred word, as a man and Chris-

tian, have you any more men here? Have you any more arms? Have you any ammunition? To each of these questions he answered positively no. Finding nothing new in our progress, we again proceeded to the room or vestibule from whence we first started. In this room were several closets, and some of them were in a case or counter, which stood along the wall. We asked the priest to open it. He said it contained nothing but a few lemons and articles for making something to drink. We asked him again to open it, when we discovered a keg of powder, some percussion caps and buck shot; and on account of this quibbling of the priest we were anxious to open the closet which was under the stairs, leading from the vestibule to the room behind the altar. The priest here said that the closet contained private property belonging to his brother, W. H. Dunn, and some few small articles belonging to himself, and objected to opening it, stating that the key of that place had never been in the hands of any other person but himself and brother. No denial would be listened to, and accordingly the closet was opened, in it were found seven single and two double barrel guns, and several pistols, and several hundred cartridges, some of which had eight, or ten, or more slugs, and buck shot in them, and upon examination of some of the fowling pieces, they had seven, eight, and nine finger loads in them. Upon this the gentleman who spoke to the priest at the altar, mentioned the conversation to Mr. Wm. H. Dunn, who denied that his brother had said any such thing; he brought his brother to the priest to confront the gentleman, and he also denied with regard to the arms and ammunition, and said that he misunderstood the questions, or had been misunderstood himself. We had been in every part of the house, and now our search was ended. We found 39 muskets, including those stacked in the room and those in the hands of the men, nine pistols, two swords, seven single barrel, and two double barrel guns, three pikes or bayonets fixed on pieces of wood, similar to brush handles. These were all taken by the police to the Commissioner's Hall, together with the keg of gunpowder and cartridges, and ball and buck shot, at about two o'clock on Saturday morning, the City Guards, being then in the church under command of Capt. Hill, having just arrived. After having finished the search, Wm. H. Dunn made an address to such of the committee as were present, in which he stated that for fear any wrong impressions might go abroad against the Sheriff, himself and his brother, he would say that he told the Sheriff the number of men and arms that were in the church, and would say further, that they had been on the premises since the eighth or tenth of June, having been obtained by an order from Gov. Porter, and that he, William H. Dunn, held a commission from General Hubbell, constituting him a Captain of a company of men to defend the church. He also said that in the evening of the Fourth of July, he had one hundred and fifty men in the house drilling them. The Sheriff said he knew of the arms being in the church, having been told by

the priest and Mr. Wm. Dunn, and subsequently the priest said that he had received, on the Fourth of July, a letter stating that the church would be fired on the 4th, 5th, or 12th of July—hence the necessity of arming the building. The names of the persons found in the church with Priest Dunn, have been handed over to the proper authorities. These men the Sheriff said should be reached by law, if any law could reach them; they were discharged, and are not yet arrested! This we conceive to be a fair statement of the circumstances connected with the church; we believe nothing is knowingly withheld, or too glowingly portrayed; we leave it to our fellow citizens to draw their own conclusions. And though all of us cannot (on account of being separated on duty stationed at different points,) testify to the same things, yet the statements of each, taken in the aggregate, will fully sustain this report.

Adopted in Committee, July 11th, 1844.

John W. Smith	Wright Ardis
Jacob F. Vanderslice	John Fareira
John M. Dutton	F. S. Johnson
David W. Moore	Thos. A. Roe
John Baxter	Jas. F. M. McElroy
David Ford	Fran. B. Longmire
Francis S. Bready	James Boaler
Samuel Martin	Solomon Walker
William Copeland	Reuben Stewart.

Having headed this Committee by request of the Sheriff, I subscribe to the foregoing report.
N. Mc Kinley, Alderman.

LETTER FROM BRO. L. KIMBALL.

DEAR BR. HIMES:—Since I last saw you, I have been travelling through the north part of Vermont, have now entered the province of L. C., and am on my way to Waterloo. There has been a great declension all through this region, since the sweeping revivals that were enjoyed one year and a half and two years ago. Many who started and run well for a while and bid fair for the kingdom, have fallen and made shipwreck of their faith. Over such I can but weep. But one thing is worthy of note; with the most diligent inquiry, I have not been able to learn of a single individual, who *searched* the scriptures for themselves, and were able, from the word of God, to give a reason of the hope that was in them, that has turned from the faith. Such grow stronger and stronger. Such as have turned back, have rested their faith on *circumstantial* evidence, and their foundation has failed them. Again, not only are Adventists growing stronger in faith, but they are seeking to know and do the whole will of God. The fruit of this, is obedience to all his commandments. The ordinances must be attended to. Not only the Lord's supper, but baptism also. Adventists are Bible christians—hence, those of them that have not been baptized, are following their Savior into the watery grave—being “buried in the likeness of his burial, and raised in the likeness of his resurrection.” God has taken this work in hand, and it goes forward. July 14th, I preached at Waterbury Vt. and baptized one. 21st at the same place, baptized four. 23d at Barre, baptized seven. Thus God's truth is prevailing, and a people is being made ready for the speedy coming of the Lord.

My faith is stronger, if possible, than ever, that we shall very soon see the King in his beauty. O how important that we have our work *done*, and *well done*—that we be *ready* and *keep ready*—for we know not at what hour our Lord will come.

We have just closed our conference at this place. It was a refreshing season to the people of God. At the close, we commemorated the sufferings of our Lord. It was thought there were upwards of two hundred communicants, most, if not all, are looking for the speedy return of the “nobleman.”

They have had a little advent preaching all

through this region, and the wonder is, that there are so many *living* souls at the present time. Faithful laborers are needed here very much.

O! what wretched work the unfaithful servants are making—dragging souls down to perdition. Well, I do rejoice that time is short. When I look upon the ministry, and see the course they are pursuing, the injury they are doing, I can but exclaim, “Come, Lord Jesus, come quickly.” When I cast my eye over the world, and see it filled with violence—“evil men and seducers waxing worse and worse, deceiving and being deceived”—When I see the truth fall powerless upon the sinner's ear, and all with one accord reject the truth, trample the pearl of salvation under their unhallowed feet, and then turn and rend the messengers of salvation, with anguish of soul I cry out, “Come, Lord Jesus, come quickly.” When I look around and see the “perils” that the dear saints of God are in—the desperate effort that is made to shake their faith, and draw them back to the world—the many snares that are spread for their feet—and when I see one falling on the right hand and another on the left—with earnest cries and tears, I pray—“Come, Lord Jesus, come quickly.” I pray God to preserve us blameless unto his coming.

Yours in the faith of soon seeing the King in his beauty,
LEONARD KIMBALL.
Rock Island, Stanstead, L. C. July 30, 1844.

LETTER FROM BROTHER WM. BOUTON.

BROTHER HIMES:—In this vicinity the advent brethren are few in number, but strong in the faith. It is about 2 years since my attention was called to this subject. I now feel fully persuaded that we are now living in that age of the world in which it is our privilege as well as our duty to be looking daily for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Even so, come Lord Jesus. Last fall we were visited by brother Brewer and wife, and he gave us 8 lectures on the advent near. Some I trust have searched the scriptures to see if these things were so. Others appeared convinced, but I feared against their wills. No one has attempted to gainsay or disprove these things; yet many show a disposition to quibble at the faults, or rather the infirmities of those who publish and believe the advent near. But this is no new way for fallen nature to ward off an unwelcome truth; there were persons in our Savior's day, who though they could swallow camels and devour widows' houses, yet at other times would strain at gnats.

I have of late made an effort to call the attention of my brethren and neighbors to the fact that all the leading prophetic periods of Daniel and John, which point to the end when time shall be no longer, do actually expire about this age of the world; and also that all the events spoken off in scripture, which were to precede the coming of our Lord, have taken place, so therefore we should be looking for that glorious appearing as the next event. But it is manifest that I appeared as one that mocked, even as Lot did when he said to his sons-in-law “up, get you out of this city, for the Lord will destroy it.”

It is painful, distressingly so, to see persons who are so capable in discerning the face of the sky, so awfully (and I fear willingly) blind to the signs of the times; but the scriptures must be fulfilled.

Some of my neighbors who profess to love the Lord, have been candid enough to say that they “do not want to hear anything about his personal coming.” They even “hate to hear the word advent mentioned.” The advent doctrine, say they, “is a bad doctrine, because it disturbs people, and makes them feel uneasy.”

I fear that a large proportion of professors

now, are in no better state than they were in the time of the first advent. We know that they then had forsaken the sure word of Prophecy, and taught instead for doctrines the commandments of men, even the tradition of the Elders. So when the Savior came, he did not answer their proud secular expectations, and they rejected him, and those persons who were willing to take him for the promised Messiah were cast out, and became a sect who were every were spoken against.

In University after University on the Continent of Europe, Professors of Theology have gone over to a proud rationalism, having forsaken the child-like faith of Jesus. In this country a large and respectable body of ministers are following in the footsteps of their learned Transatlantic brethren, and of course with such preachers the world is pleased. In a good measure, the offence of the cross has ceased. It has become popular to join the church; therefore the church has increased in numbers. But alas! where is its spirituality? Spiritually minded professors are like angels visits, few and far between, and so we see the reason why the doctrine of the advent near is so distressing and disturbing to many professors. We see also the reason why those, who are willing to take God at his word, and are expecting daily to see him, are cast off as heretics, ignorant, unwary, a disgrace to the Christian community. Certainly these things ought not so to be. But fear not, little flock, see what the Lord says, by Isaiah lxvi. v.

When I think of these things, I cannot help exclaiming, if the Lord should come now as I expect, would he find faith on the earth? Yes, I hope, I believe there are some who are keeping their garments, who are watching, who are now being kept from the hour of temptation which has come upon all the world, to try them that dwell upon the earth. These last days are perilous days indeed to the soul. God grant, dear brother, that we may be found among that blessed and holy number who have a part in the first resurrection. Yours in the blessed hope.
WILLIAM BOUTON.

Fairfield, Ct.

LETTER FROM SISTER S. MURRY.

DEAR BROTHER HIMES:—Though a stranger to you in the flesh, yet I trust not so in that blessed spirit which unites the hearts of all the little flock, and binds them in one together in Christ our Lord and Savior. I would just say, to the praise of God, that we are still waiting for, and loving the appearing of Jesus; we have no desire for looking back, much less of going back, but are giving heed to the blessed words of our Savior,—no man having put his hand to the plough and looking back, is fit for the kingdom of God.

Oh, glorious hope, Oh, blest abode,
I long to be there and like my God.

As a family, we have been constant readers of the Herald, for more than two years past, and we cannot do without it now in this last trying hour, or little while. It has been an angel of mercy to our longing souls. I firmly believe that Jesus is at the door, and will soon, very soon gather the saints to himself, and he that is filthy will be filthy still, and he that is holy will be holy still. I would say to my dear Advent brethren and sisters abroad, whatsoever thy hands find to do, do it will all thy might, for he that is to come will come, and will not tarry. And we have need of patience, that after having done the will of God, we might receive the promise. Yours in the blessed hope.
SOPHRONIA MURRAY.

Epping, N. H., July 28th, 1844.

BRANDON VT. Brother S. Spooner writes:—“I know of no one in this vicinity who is giving up their faith in the coming of Christ at hand. We may certainly know that the ad-

vent is the next great event to transpire, as brought to view in Nebuchadnezzar's vision: for we have the assurance that *the dream is certain and the interpretation thereof is sure*. I can see no other way than to watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

THE CAUSE IN THE NORTH OF NEW YORK.

MR. EDITOR:—A brief sketch of the state of the cause of our blessed Redeemer in this part of the state of New York, may perhaps be interesting to your readers, especially those who love the Savior and his appearing. In the counties of Franklin, St. Lawrence and Jefferson, the extent of my present field of labor, there are many, who, having a scriptural form of godliness, believe in its primitive power, and are "rejoicing with joy unspeakable and full of glory." The doctrine of the second coming of Christ has produced the result foreseen by ancient prophets and also by Christ himself, Dan. xii. 10; Mal. iv. 5, 6; Math. xxv. 6, 7; 1 John iii. 2, 3. In this section, thanks be to God, many of all ranks, conditions and ages, have turned from sin unto holiness, and from the power of Satan unto God." The self-deceived and the hypocrite have been aroused to a sure and speedy preparation for the scenes of eternity. Truth and righteousness are victorious, and must ultimately prevail. Holiness of heart and life is the motto, and the panting desire of many a pious heart. Nor do they seek in vain. Some who have denied the doctrine of sanctification, as unscriptural, now are living witnesses of the faithfulness of God, not only "to forgive us our sins, but to cleanse us from all unrighteousness."

At our recent campmeeting in Moira, several found full redemption in the blood of the Lamb.

God is preparing his own elect for the Marriage Supper of the Lamb. One circumstance worthy of remark is the fact, so far as my observation extends, that the line of distinction between the righteous and the wicked is rapidly widening. The faithful are wading through the deep waters of affliction with renewed and vigorous exertion; while the formal and lukewarm, the indolent and time-serving are borne backward on the mighty billows of fashion, popularity, persecution, and the proscription of these last days. How clearly is the prophetic description of the church of the Laodicean, Rev. iii. 14—22, filled up in the present nominal church. All its lineaments are now seen, and acted out upon the theatre of human action, speaking in loud and solemn accents, both to herself and the world, that she is in her seventh and last age, about to be spewed out of the mouth of Christ, at his coming. I could not give you a better description of the general, nominal church in my judgment than is here given for our admonition. The eye of inspiration was evidently fixed upon the present period, when the melancholly picture was drawn so true to life. And yet the church is unconscious; for it is said, knowest not that thou art blind,—I counsel thee to buy of me eye-salve,—Is it possible! It is the testimony of many in this section, that lukewarmness steals over their souls, they know not how, nor when. Others say, that they have no power to arise, when partially awakened. Some awake, and try to discharge their duty, but with little power or energy. The spirit of others arises, and making a few desperate efforts, falls back again to slumber. O how many opiates are used by sin and Satan to keep the church and world slumbering, till the seven thunders of the last great day shall arouse them, and mercy gone forever. I attend a meeting on the camp-ground and administer the ordinance of baptism next Sabbath

Providence permitting, I expect to hold a meeting at Leroy, Jefferson County, commencing the first day of August, should time continue. Yours truly, D. B. WYATT.

Moira, July 25th, 1844.

LETTER FROM BRO. J. S. WHITE.

BRO. BLISS.—The following lines cut from a paper, the name of which I could not learn, were handed me a few days since, by Sister Rebeca Holmes, of Kingston, Mass. with a desire that they might be inserted in the Herald.

Sister Holmes has for several years been entirely blind; that is, so far as her natural eyes are concerned. For many years she took that interest in divine truth, and enjoyed that degree of the presence of her Savior, which are common to all faithful and devoted servants of God. About four years since she was reminded of the great event,—the Second Advent of our Savior, which is so prominent through all the Bible, and towards which all revelation points. And being told that there was evidence that his coming was nigh, her mind was quickened to the investigation of the Advent nigh. She did not have to settle the point, whether her Savior would ever come, or whether she loved his appearing. The point to be settled was, is there proof of what every person who loves the Savior desires, that *his coming*,—not death,—is *nigh*. She at once commenced examining the subject prayerfully, through the sense of hearing, and soon found evidence to believe that her Redeemer, "the Lord of Hosts, would soon reign on the throne of David, in Mount Zion and in Jerusalem, and before his ancients gloriously." She has devoted her time, strength, and all to the Advent cause; and still remains in a strong and settled belief that she shall soon see him whom her soul loves. The sentiments contained in the lines, with the exception of their application to this world, are so expressive of some of her views and feelings, it would be a gratification to her, and perhaps, to some others, to have them inserted in the Herald. J. S. WHITE.

NORTH ATTLEBORO, August 8th, 1844.

REPLY

To the "Reflections of a Blind Man," that the world is dark to him.

Call it not dark. Thy mental sense
Sees light and beauty all around;
They come to thee, we know not whence,
At every touch, and every sound.
Thou hast within thy thoughtful mind
Bright glimpses of all glorious things;
Conceptions, pictured and defined,
That come and go on spirit-wings.

The stars, those jewels of the sky,
That make the awful night sublime,
Come sweeping o'er thy mental eye
Like visions from some brighter clime.
And colors—those mysterious charms
That robe the leaves and veil the flowers,
Who knows but thy wrapt spirit swarms
With dreams of these as bright as ours?

Call it not dark, this fair rich world;
Though shrouded from thy mortal gaze,
"The flag of beauty" is unfurled
Within thy soul's resplendent rays.
The light of Truth is in thy heart—
And Love glows ever brightly there—
While these are thine, where'er thou art,
This world must still be bright and fair. S.

A Voice from the Patriarchs.

DECYPHERING OF AN INSCRIPTION 3500 YEARS OLD.

The Commercial Advertiser, through the kindness of Bishop Doane, has been put in possession of some information relative to an inscription on a rock in Arabia Felix, of the highest interest to the antiquarian and the Christian.

It appears that in 1834, some officers in the service of the East India Company discovered on the Coast of Hadramaut, a province of Arabia Felix, some inscriptions in an unknown language, cut partly in the ruins of an old city, and partly in the solid rock. Copies of one of these were submitted to the German philologists, but the characters baffled their learning, and their meaning might have remained a mystery, had not accident furnished a key to the puzzle. The Rev. C. Froster, of England, a well known oriental scholar, while searching for the materials of a treatise on Arabian Geography, in a very rare tract on Arabian History, found a title and monument which instantly struck him, from the length of the two documents and the identity of geographical position (near Aden on the Coast of Hadramaut,) as an Arabic version of the undecipherable inscription, of which he had seen a copy in Wellsted's Travels in Arabia.

Awakened to new hopes by this discovery, Mr. Forster prosecuted his researches, and succeeded in decyphering the record which had stood the ravages and mutations of 3500 years, and which takes us back to the age of Jacob and Joseph, and within five hundred years of the flood! In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the gospel—"He preached to them Jesus and the Resurrection."

There were three inscriptions relating to the history of the tribe of Ad, the descendants of Shem, the principal of which is translated as follows:—

We dwelt, living long luxuriously, in the zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel.

The sea, swelling against our castle with angry surge; our fountains flowed with murmuring fall, above

The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.

We hunted the young mountain-goats and the young hares, with gins and snares; beguiling, we drew forth the fishes.

We walked with slow, proud gait, in needle-worked, many-colored silk vestments, in whole silks, in grass-green chequered robes. Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us according to the doctrine of Heber,

Good judgments, written in books to be kept; and we proclaimed our belief in miracles, in the RESURRECTION, in the return into the nostrils of the breath of life.

Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp-pointed spears; rushing onward.

Proud champions of our families and wives; fighting valiently, upon coursers with long necks, dun-colored, iron-gray, and bright-bay.

With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

On the subject of these inscriptions, Mr. Forster, in his dedication of his book to the Archbishop of Canterbury, thus remarks:—

"What Job, (who, living in the opposite quarter of Arabia, among the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts,) so earnestly desired, stands here realized. "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe

of Ad] they were *graven with an iron pen, and lead, in the rock forever!*" [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in the flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

"But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end at once to the idle sophistry of unbelief." "The inscription on the rock of Hisn Ghorab, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the RESURRECTION; and presenting to the eye this great gospel truth, (to borrow the noble language of Mr. Burke,) 'covered with the awful hoar of innumerable ages.'"

The Pure Testimony.

The pure testimony, pour'd forth in the spirit,

Cuts like a keen two-edged sword;

And hypocrites now are most surely tormented,

Because they're condemn'd by the word.

The pure testimony discovers the dross,

While wicked professors make light of the cross;

And Babylon trembles for fear of her loss.

Is not the time come for the church to be gather'd

Into the one spirit of God?

Baptiz'd by one Spirit into the one body,

Partaking of Christ's precious blood?

They drink in one spirit, which makes them all see

They're one in Christ Jesus, wherever they be,

The Jew and the Gentile, the bond and the free.

Then blow ye the trumpet in pure testimony,

And let the world hear it again;

O come ye from Babylon, Egypt and Sodom,

And make y^r way over the plain;

And gird on your armor, ye saints of the Lord,

For Christ shall direct you by his living word?

The pure testimony will cut like a sword.

The great prince of darkness is must'ring his forces,

To make you his pris'ners again,

By flatteries, reproaches, and vile persecution,

That you in his cause may remain;

But shun his temptations, wherever they lay,

And fear not his servants, whatever they say;

The pure testimony will give you the day.

The world will not persecute those who are like them,

But hold them the same as their own;

The pure testimony cries up, separation,

And calls you your lives to lay down.

Come out from their spirit and practices too,

The track of the Savior keep still in your view,

The pure testimony will cut the way through.

The battle is coming between the two kingdoms,

The armies will gather anon;

The pure testimony and vile persecution

Will come to close battle ere long;

Then wash all your robes in the blood of the Lamb,

And walk in the Spirit, as Jesus has done;

In pure testimony you will overcome.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 21, 1844.

Mission to Europe.

We propose, if time be prolonged, to go to England the middle of October next. Bro. Litch and Hutchinson will accompany us. We hold our first Conference in London, the first week in November. At this meeting, arrangements will be made for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest. A rest and blessedness found only in the kingdom of God,—in the New Heaven, and New Earth, that is speedily to be revealed by the Second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the *glad tidings* out in a number of different languages, among Protestant and Catholic nations, among which we shall not forget *Babylon, in Italy*.

A press shall be established at London, and lecturers will go out in every direction, and we trust the word of the Lord will have a free course and be glorified. What we shall accomplish we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfill this ministry to the glory of God.

Some have suggested a desire to aid the mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire St., Boston, or 9 Spruce St., New York. Or to J. Litch, 41 Arcade, Philadelphia, Pa. Or Bro. Hutchinson, who will attend the Camp-meetings in N. H. and Mass.

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God give us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

J. V. HIMES.

CLEVELAND, O., Aug. 10th, 1844.

The Exeter Campmeeting.

This convocation of saints commenced on Monday, the 12th inst, and continued till Saturday noon. We were much gratified to witness so large a congregation present, even in the fore-part of the meeting. There were nearly twenty tents on the encampment, from different and distant places, from the east, the west, the north and the south. They came down from the hills of New Hampshire, and up from the dales of Massachusetts, and out from the forests of Maine, to examine anew the scriptural evidences of our faith, to listen to expositions of divine truth, to the exhortations of those who should be moved to comfort one another with the words of the coming of the Lord, and to pray for the consolation of Zion. The brethren and sisters came together with one heart and one soul; and were again refreshed on that consecrated spot, where nearly a year since we were before refreshed with a similar season of assembling together. This meeting has been an additional evidence, that those who are familiar with the scriptural testimony on the nearness of the Advent, have no idea of relinquishing that evidence. They are mostly out of an unbelieving church, and wish for no place to which they may return. They were all strong in the faith of the coming of their Lord; and look upon a backward step as on the road to perdition.

There were a goodly number of lecturers on the ground, animated with the same zeal with which they heretofore came up to fight the battles of the Lord; and the solemn attention of the vast congregation witnessed anew that this glorious theme is not yet exhausted, and has lost none of its thrilling interest. It will be in vain in our limited space to give a sketch of the various discourses. It is sufficient to say that they drew forth and presented from the treasury of the scriptures, things both new and old. Brother Snow remarked with great energy on the time, and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord's Advent. While there is much evidence that seems to cluster around that point of time, so that we should be then watching if it should not come before, yet in view of our Savior's assurance, that we know not "the day or the hour," or as some read it, no man "maketh it known," we should hesitate before we should feel authorized to attempt to "make known" the very day, lest if it should previously come some might, thereby be overtaken by it, "in a day they looked not for it." We would however recommend all to examine the evidence with the simple desire to know "what is truth."

This refreshing season was somewhat disturbed and greatly annoyed by a company who came on the ground with a tent, having no sympathy with the object for which the meeting was called, and in whose exercises and extravagances the meeting had no sympathy. It is altogether too late to palm off, as the fruits of God's Holy Spirit, the works of the flesh, which are in all things directly the opposite. On this occasion, one of the sisters who had been magnetized, was brought out by one who reversed the motions; and this opened the eyes of the meeting to the true nature of the awful delusion with which they are afflicted. The opportunity of such an exposure, may be the means of rendering their presence a good, as others will thereby avoid the rock on which they split. With this exposure, the meeting moved on harmoniously, and proved indeed a feast to many souls, a season of refreshing to the weary pilgrims who are looking for a better country, even an heavenly.

Watch ye therefore!!

At no time since the commencement of the promulgation of the doctrine of the Advent, nor indeed since the first preaching of the Gospel, has the above admonition been more imperative, or of more practical necessity than at the present moment.

We are living in a period of time when the vision to our limited view appears to tarry; and when too many are disposed to slumber on their watch: it is therefore a period of awful moment, a period on which is suspended the destiny of the world. In view of this time of suspense, our Savior has left on record repeated injunctions that we be found wakeful and watching, ever ready for his coming and kingdom, and which it is our duty to study and observe. There seems however to be an impression gone forth, that during the tarrying of the vision, all, as matter of course, are expected to slumber, at least if they do not actually sleep: and consequently many are laying to their souls the flattering unction that they must necessarily slumber, and that such slumbering is consequently excusable.

But this is a great error, and in direct opposition to the teachings, the admonitions and exhortations of our Savior. Math. xxiv. 44, 46. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Blessed is that servant, whom his lord, when he cometh, shall find so doing." Mark xiii. 33, 36, 37. "Take ye heed, watch

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and pray: for ye know not when the time is. Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Luke xii. 35-44. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath." xxi. 34-36. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." If these repeated and emphatic admonitions are not meaningless, none can innocently sleep, or even slumber during this period, when they should be continually ringing in their ears. It is however claimed from the parable of our Savior in the 25th of Matth., that while the Bridegroom tarryes, they will *all*, both wise and foolish, slumber and sleep. It would seem, however, that if any would consider the subject of our Savior's remarks, they would be convinced that his object was not to convince his disciples of the certainty of their sleeping during the tarrying of the Bridegroom, as it was to put them upon their watch, so that they be not found thus slumbering; and though all will slumber then, it is a question whether *all* here include the wise and the foolish, or the foolish only who will as a matter of course then sleep. To include the wise, would be to render meaningless the admonition of our Savior, which were given for the express purpose of guarding his children from such a state of stupor. The apostle also assures us, 1 Thess. v. 4-8. "Ye brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation." And, says our Savior, Rev. iii. 3, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And again he says, Matt. xxiv. 48-51, "And if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his por-

tion with the hypocrites: there shall be weeping and gnashing of teeth." Also, in Mark xiii. 35-37, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." And in Luke xxi. 34 he adds, "And Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—From these texts we learn that the wise will not sleep, as do others, and that to be overtaken unawares, or as a thief, is dangerous in the extreme. Notwithstanding these repeated injunctions, we find those who do not hesitate to proclaim that the Lord cannot come yet, and even some who profess to be Adventists thus teach. But let us not be deceived. Watch ye therefore, lest coming suddenly he find you sleeping.

THE GREATEST EVIL.—The Philadelphia "Christian Repository," speaking of the evils of the Advent doctrine, says, that, "Perhaps one of its worst tendencies has been to deter a vast number of thinking minds from studying the prophetic Scriptures."

There may have been instances of persons who have been intimidated from searching the prophecies by the fear of being called Millerites; but while very few, who would be thus intimidated, would examine the prophecies to any profit under any circumstances; multitudes, who otherwise, in all human probability, would never have turned their attention to the prophetic Scriptures, have had their minds turned to the study of that portion of God's word, and thereby have been made wise unto salvation. Where one has been intimidated from searching the word, thousands have had their attention called to it. If this "has been one of its worst tendencies," we have cause to praise God, that amid all the good which has resulted from the proclamation of "this blessed hope," so little evil has resulted from it.

The Seventh Month.

By Bro. J. LITCH.

DEAR BRO. BLISS.—Will you permit me through the Herald to say a few words in reference to the 2300 days of Daniel viii. 14, and the seventh month, of which so much is now said. I do not wish to be understood as saying the Lord will not come in the seventh month; for I hope he will. But I want to say that I cannot see, for the life of me, how our dear brethren make it out so much to their own satisfaction, that the 2300 days end in that month.

1. My first difficulty why I cannot see it, is, that so far as we have any evidence as to the time of the year when the commandment went forth to restore and build Jerusalem, it was in the first month. And if the day Ezra started from Babylon, under the decree, be the date, it was the *first day of the first month*. We have no nearer date—and if we depart from that we are left to wild conjecture as to its date.

2. I cannot agree with some that Christ began his ministry in the seventh month, and thus began the 70th week in that month; and that he was crucified in the exact middle of the week, which was the spring, &c. Because I learn from John i. 19, to ii. and end of the chapter, that Christ began his ministry just before the passover: but a few days, however, before that feast. You can read it for yourself.

If so, then the last week of the 70 began in the spring, and must end in the spring.

3. The ministry of Christ having begun in the spring, and also ended in the spring, it must have continued a certain number of full years, whether it was three, four, five, six or seven, they were full years—and *midst* does not mean *exact middle*.

4. Among all who have undertaken to shew that the 2300 days end in the seventh month, I do not now recollect that one of them has shown that the

Lord has promised, in either the 8th or 9th chapters of Daniel, that he will come at the end of those days.

5. What Gabriel did promise to make Daniel know, was, "what shall be," or *take place*, "in the last end of the indignation." And I ask what did he tell him? Answer. After describing the horn which waxed exceeding great, he said, "he shall be broken without hand." Again, when in chapter 9th he undertook to explain the vision, he closed by saying, "that determined shall be poured upon the DESSOLATOR."

6. The project of all Italy to forsake the existing governments, and set up a new one in their place, so as to let the old ones die, without touching them, seems as near breaking the Roman dominion "without hand," as any thing I can think of. I believe it is the foretold event.

7. I cannot possibly see "the very best of reasons," why the ministry of Christ began in the fall, if John 1st and 2d chapters are correct.

8. Nor do I see the authority for saying so very positively, "The Bishop of Rome did not receive the letter of Justinian constituting him the head of all the holy churches till A. D. 539." I never saw until recently, one dissenting hint, from the universal statement of all historians on the subject, that he did receive that letter so early in 533, that in another letter Justinian wrote to the Bishop of Constantinople, March 25th, 533, he confessed he had written his letter to the Bishop of Rome. And in March 534, the Bishop of Rome answered the letter of Justinian. I never before doubted or saw cause to doubt these dates. I do not now see the evidence, except assertion, that he did not receive that letter until 539.

9. I do not believe the 4260 years and the 1290 ended together. The 1260, it is clear, ended in 1798, when they took away the Pope's dominion. But it does not appear that the 1290 years did end there; because if they had, the resurrection of the just would have taken place in 1843. I do not know, I confess, where the 1290 either began or ended. It may be, the 1335 days end in the 7th month, but the evidence is entirely wanting, at least to my mind.

I believe we are in the tarrying time, and that our only safety is, to watch. My heart cries out, "even so, come Lord Jesus, and come quickly." But for that day and hour, I can only wait and watch till it comes. Yours in hope.

J. LITCH.

Prophetic Symbols.

EXTRACTS FROM DAUBUZ'S SYMBOLICAL DICTIONARY.

D.

DEATH is the destruction of the subject spoken of according to the nature thereof, even though it have no natural life; that is, in such a manner that it cannot any more act as such. So in Rom. vii. 8, "without the law sin is dead;" i. e. without the law sin doth not exert its power. And on the other hand, as it is said there, ver. 9, "Sin revived, and I died;" that is, sin got strength to act, and I lost my power to resist: I was not the same man as before; sin destroyed my power. So of a nation, Amos ii. 2, "Moab shall die with tumult;" the meaning being, that the king and government thereof shall lose their power, and the nation be brought into subjection and slavery.

And so in Heb. iv. 12, *quick or alive*, signifies active or powerful: the word *powerful* being joined to it to shew the meaning.

DOGS are put among unclean animals in the Mosaic Law.

The bad properties of dogs, are obstinate barking, cruel biting, filthiness in lust, insatiable gluttony, vomiting, and returning to their vomit. See Psalm xxii. 16, 20; Prov. xxvi. 11; 2 Pet. ii. 22. And hence the Gentiles, upon the account of the impurity of their lives, and of their being without the covenant, were called dogs by the Jews, Matthew xv. 26.

In Isa. lvi. 10, the dog is used as the symbol of diligence and watchfulness.

DOOR is that which closes the Light. The opening of any thing, is said, when it may act suitably to its quality.

The shutting of any thing is the stopping of its use. Therefore St. Paul, in 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3, uses the symbol of a door opened, to signify the free exercise and propagation of the Gospel.

DRUNK. Drunkenness is sometimes the symbol of folly and of the madness of sinners, who, making

no use of their reason, involve themselves in all sorts of crimes. And so it is taken in Is. xxviii. 1, 3. And then, as punishment is the consequence of sin, so drunkenness in the Prophets is taken for that stupidity which arises from God's judgments; when the sinner is under the consternation of his misery, as one astonished, staggering, and not knowing what to do—and is therefore the symbol of a very miserable state.

Thus in Job xii. 25, "They grope in the dark without light, and he maketh them to stagger like a drunken man." In Is. xxix. 9, "They are drunken, but not with wine; they stagger, but not with strong drink." And so in Is. li. 21, 22, "O thou afflicted and drunken, but not with wine.—Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury." In Jer. xlii. 13, 14, "I will fill all the inhabitants of Jerusalem with drunkenness, and I will dash them one against another, even the fathers and the sons together.—I will have no mercy, but destroy them." And in Lam. iii. 15, "He hath filled me with bitterness, he hath made me drunken with wormwood."

E.

EAGLE was the ensign of the Roman empire. It is constantly the symbol of a king or kingdom; as in Ezek. xvii. 3, 7, 12.

We must observe very carefully the design of the Holy Ghost in exhibiting many symbols to denote the very same thing; as *head*, *mountain*, *horn*, *eagle*, *wing of an eagle*, *beast*, *sun*, and the like; all which signify a monarchy or kingdom. But then it is always, in different respects, to denote different parts, qualities, and relations of its constitution. Thus, the *head* signifies a monarchy in respect of the dominion or members thereof, as it is a body politic; the *mountain*, in respect of its capital city situated thereon, for strength and defence of the parts under it; the *horn*, its power to defend its subjects and remove enemies; the *eagle*, its protecting of the subjects; the *beast*, its tyranny; the *sun*, its glory, and dominion, and power to give laws for the conduct of the subjects; *light*, signifying government. By this variety the Holy Ghost finds ways to describe the *nature and qualities* of the matters foreseen, and the several degrees of their rise and fall; and, by consequence, to give, by different views, a full account of all that is necessary to be known. Besides, some symbols will suit some allegories, which others would not; the Holy Ghost in everything observing what we call their *decorum*, beyond any man that ever wrote: so that all the visions, and parts of a vision, hang together very properly, without any absurd cohesion of inconsistent matters. Nay, some symbols are affectually chosen to express the fate of the things foreseen; thus, great and noble men come under the symbol of *trees*, when they are to be destroyed; but they are called *birds*, that is, of prey, when they are considered as devourers of plunder, seizing the spoils of vanquished enemies, and gorging or enriching themselves therewith.

EARTHQUAKE, Is of so large a signification, that it is often used for any sudden and violent shaking in any part of the world, even of the heavens, as well as of the earth. For which see Joel ii. 10; Hagii. 21; Heb. xii. 26.

An earthquake, when great, overturns and quite changes the surface of the earth; overturning mountains, hills, and rocks; sinking some grounds; altering the course of the rivers; making ponds and lakes upon dry lands, and drying up those that were before; and is therefore a proper symbol of great revolutions or changes in the government or political world.

It is thus used in the Prophets; as in Hag. ii. 6, 7; Joel ii. 10; Jer. iv. 23, 24.

To EAT, symbolically signifies to meditate and digest, to receive a thing with satisfaction, and to turn it to one's profit and advantage.

The mouth is not only the instrument by which we eat, but also that by which some beasts chew the cud, and men do meditate. Thus Joshua i. 8, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night;" where to meditate, is to consider seriously, and exercise one's self in the law of God, and implies to study, obey and practise it. Hence come those frequent expressions of the Psalmist about the meditation of God's law, Ps. cxix. 99, "Thy testimonies are my meditations;" and verse 103, "How sweet are thy words unto my taste: yea, sweeter than honey to my mouth!"

To eat a prophecy signifies to receive and digest

it for the purpose of communication. Jer. xv. 16; Ezek. ii. 8—10; iii. 1—3.

EDOM, of which Bozrah was the chief city, symbolizes the enemies of God's people in the latter day, as in Isa. xxxiv. 6—8. lxiii. 1—4. Edom may denote Rome; the scarlet, which Edom signifies, the reprobate, like Esau.

EYES admit of various interpretations, according to the circumstances; upon the account of their light and use, they are the symbol of government and justice.

Hence the similitude of our Savior, Matt. vi. 22, "The light (or lamp) of the body is the eye;" the eye serving for a light or lamp to direct the whole body in its several motions and actions. Upon these accounts the angels of the Lord are called his eyes, (Zach. iv. 10,) as being the executioners of his judgments, and watching and attending for his glory. In imitation whereof, the favorites and prime ministers of state, in the Persian monarchy, were called the *king's eyes*, according to the Oriental customs and notions. Thus in Num. x. 31, *to be instead of eyes*, is equal to being a prince, to guide and rule the people.

In Deut. xi. 12, *the eyes of the Lord* signify the Divine Providence, or special care, which God promises.

In Deut. xlii. 18, eyes are considered as the symbol of justice; *Right in the eyes of the Lord*, there signifying what he judges to be right; as it is explained in Deut. xvi. 19, "a gift doth blind the eyes of the wise, and pervert the words of the righteous."

Farther, the *eye*, or *eyes*, according to the style of the Hebrew language, frequently signify the behaviour, desires, and designs of men. Thus in Job xxiv. 25, "The eye of the adulterer," is the desire or the design of him that watches his neighbor's wife. So accordingly, in Ps. liv. 7, when David says, "Mine eye hath seen his desire upon mine enemies," the latter part explains the former. Thus a good or evil eye signifies good or bad desires and designs, as Deut. xxviii. 54, "His eye shall be evil towards his brother;" verse 56, "Her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter," that is, shall envy and form cruel and wicked designs to kill, and even to eat them, as is evident from verse 53; so Matt. xx. 15, "Is thine eye evil because I am good," i. e. wilt thou envy thy brother, and endeavor to do him mischief, by alienating my mind from him, because I desire to be kind to him? So Prov. xxii. 9, "A bountiful or good eye is said of one who doeth good, and is liberal to the poor." So Prov. xxiii. 22, "an evil eye hasteth to be rich," i. e. an ill man by wicked actions hasteth to grow rich. And hence the expression in Dan. vii. 8, of "eyes like the eyes of a man," may signify the desires, designs, and behavior of a man, implying that the intentions, appearance, and power are like, and no more than those of a man, even of a common or mean man.

F.

FACE of God, signifies his presence and power, going to be demonstrated, and exerted by some signal act.

The *light of God's face* or *countenance* is a token of his favor, and is therefore put synonymously with favor in Ps. xlv. 3. Thus in men, the countenance or face, if serene, is a mark of favor and good-will; if red or fiery, of anger. Sometimes the face of God is put for God himself, as in Exodus xx. 3, "Thou shalt have no other gods besides my face;" i. e. besides me, as the LXX have rendered it.

Face also signifies anger, justice, and severity, as in Gen. xvi. 6, 8; Exod. ii. 15; Ps. lxxviii. 1; Joel ii. 6.

FAT, signifies riches. Thus in Jer. v. 28, the words "they are waxed fat," are thus explained by the Targum, they are become rich. And so in Psalms xxii. 29, "the fat upon earth" are the rich, the noble, and powerful.

To FEED, as *to feed others*, signifies to give ease and plenty, to enrich and provide with all worldly necessities; for according to the notion of the ancients, and especially the Hebrew language, riches consists in meat and drink, in having plenty of the fruits of the earth, and much cattle, with all necessities to human life. So Job and Abraham are said to be rich. And the rich man in the Gospel is described by having plenty of corn and fruits of the earth, more than his granaries could hold. And so in Matt. x. 9, 10, meat is made equivalent to gold, silver, brass, and clothes.

FEET signify the servants, followers, or disci-

ples of the party spoken of; it being the business of servants in former times to wash their master's feet; (1 Sam. xxv. 41,) and disciples "sat at the feet of their masters." (Acts xxii. 23, Deut. xxxiii. 3.)

To this exposition of feet are agreeable several Hebrew expressions. The Targum explains feet, in Ezek. xxxii. 2, of auxiliaries. In Exod. xi. 8, "all the people at thy feet," signify all the people which thou commandest or leadest. The like phrase is found in Jud. viii. 5; 1 Kings xx. 10; 2 Kings iii. 9; but, though *at* or *under* the feet of another implies submission to another's commands, yet this does not hinder but that such as are at the feet may at the same time be princes and governors over others; as in Judges iv. 10, "Barak went out with two thousand men at his feet," i. e. under his command; and yet many of these were of as good quality as himself, being in tribes independent, and only at this time under his command; and some of these are called, Judges v. 14, governors out of Machir, and verse 15, princes of Issachar.

To set one's foot in a place, signifies to take possession thereof, as in Deut. i. 36; xi. 24, and other places. [Rev. x. 2: "The angel set his right foot upon the sea, and his left foot on the earth."] It signifies also to overcome, as in order to take possession, or to rule, as in Ps. xlv. 5; xci. 13; Isa. xxvi. 6; Dan. vii. 23; Mal. iv. 3.

In Daniel, *the feet and legs of the image* denote a monarchy succeeding all the rest, the legs and feet being the extreme parts of the body, or the last parts of the image.

FIRE, when put for *light*, signifies the enlightening and ruling of people. It is thus used in a good sense in Matt. iii. 11. The comparison of a beautiful or good eye to a flame of fire is very proper, the eyes being the lights or lamps of the body. Matthew vi. 22.

Coals of fire proceeding out of God's mouth, or from his countenance, are often used to express his anger; as in Ps. lviii. 8, 12, 13.

In Hab. iii. 5, it is said, "Burning coals went forth at his feet," i. e. the preaching of his word was accompanied with punishment against the disobedient—he trod upon them with destroying fire. And thus, in the vision of the Seraphim, Isa. vi. 6, the said Seraphim, or burning angels, (so called because designed to execute God's anger) take a live coal from the altar, and put it to the Prophet's mouth, telling him that his sins are purged, i. e. that he being now declared as righteous before God, and appointed to be his prophet, shall be enabled, by his words, to bring down God's fire of destruction upon those against whom he prophesies. For that coal signified the word of God in anger, which the prophet was mediately to spread upon the people.

And thus in Jer. v. 14, "Behold, I will make my words in my mouth fire, and this people wood, and it shall devour them."

FLESH signifies the riches, goods, and possessions of any person or subject conquered, oppressed, or slain, as the case is. Thus in Ps. lxxiv. 14, the meat or flesh there mentioned, is the riches and spoils of Pharaoh and the Egyptians. See also Isa. xvii. 4; Micah iii. 2, 3; Zech. xi. 9, 16; in all which places flesh is explained by the Targum of riches and substance. Thus in Dan. vii. 5, "to devour much flesh," is to conquer and spoil many enemies of their lands and possessions.

FOREST is used symbolically to denote a city, nation, or kingdom. Devoted kingdoms are represented under the image of a forest, which God threatens to burn or cut down. See Isa. x. 17, 18, 19, 34, where the briars and thorns denote the common people; the glory of the forest are the nobles and those of highest rank and importance. In ch. xxxvii. 24, Sennacherib is represented as boasting thus of his invasion of Jerusalem:—

"Thou hast said,

By the multitude of my chariots have I ascended
The height of the mountains, the sides of Lebanon;
And I will cut down his tallest cedars, his choicest fir-trees,
And I will penetrate into his extreme retreats, his richest forests."

—*Louth's Version.*

See also Jer. xxi. 14; xlv. 23; Zech. xi. 2.

FRUITS of the EARTH are the symbols of that spiritual food by which the souls of men are sustained unto everlasting life, as in Ps. lxxii. 16, "There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." Jer. xxxi. 12, "They shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil; and their soul shall be as a watered garden."

FURNACE is used in Holy Scripture to denote, metaphorically, a place of great affliction. So Deut. iv. 20: "The Lord hath taken you, and brought you forth out of the iron furnace, out of Egypt."

Fire of a furnace for purifying of metals, is always taken to signify such afflictions as God sends for the amendment of men. So in Jer. ix. 7, "I will melt them, and try them."

THE MADNESS OF THE PROPHET REBUKED.

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Baalam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet. 2 Peter ii. 12-16.

Illustration of the above—

JOSHUA V. HIMES.—This purse-bearer of the exploded Miller humbug insists upon it that he has no money to deposite in that great iron safe,—barely enough to meet his engagements up to the 1st of June last, when he penned his statement. He says, however, that of various publications, he has circulated *five millions*? How much ruin, madness, poverty and insanity have they caused? Alas! the great day can only tell. Surely, such men must have a fearful reckoning in the final judgment. Robespierre scarcely was a greater scourge to mankind. Is there a righteous God who rewardeth man according to his deeds? Then alas! who would dare to meet the dreadful responsibility resting on J. V. Himes?—*Olive Branch*.

We copy the above paragraph as a ministerial specimen of Christian charity, and would add that we desire to be thankful we are not Christians, if Christianity leads to such exhibitions, particularly in dog-days. Why could not the Olive Branch be charitable enough to think that Mr. Himes, though mistaken, *might still be honest*? Now we poor unchristian infidels, who don't believe in any religion at all, can accede as much as this—*ay, we can do more yet—we can even believe that the OLIVE BRANCH IS HONEST!* A great stretch of charity, truly, but we are sufficient for it.—Let our Christian neighbor imitate our equanimity, and remember that as "a righteous God" probably judges by the *intentions* of men; it may turn out that Mr. Himes will pass as good an examination in Heaven's chancery, as the Editor of the Olive Branch.

N. B. We don't know much about heavenly matters, to be sure; but this is our opinion.—*Boston Investigator*.

THE WORLD'S LAST DAY.—As to every individual there is a last day, so there is a last day to the world. That long series of years, that succession of centuries and ages, which the Greeks called *aion*, and which we call world—with its teeming generations and its great events—must end! This hoary-headed world must have a last day! And what a succession of great and small events will then terminate. Kingdoms rising and falling—nations springing into notice from rude, unnoticeable beginnings, spreading themselves forth, and becoming mighty empires, themselves in their turn to be overthrown and give place to others more mighty. That wonderful, and complicated, and

mysteriously efficient system of divine operations called Providence—seen in vision by him of the river of Chebar, and symbolized so expressively as a wheel in the middle of a wheel, their peripheries dreadfully high, full of eyes, and under the direction of the living spirit, always intelligently active and educing good out of seeming evil—will then be complete. We can then look back upon many events, seemingly dark and inexplicable, and see God in them accomplishing great and eternally glorious results. This succession of events, great and small, this rise and fall, growth and decay, of individuals, of families, and of nations, will then terminate. The day of the Lord will consummate the history of this world.

That history will then be consummated—but not forgotten. What reminiscences of events once regarded as trivial—entirely forgotten—will rush upon the minds of the vast multitudes who will then stand before the "great white throne!" All actions, all words, all thoughts, which have been done, and spoken, and contemplated, will then come up in review. How well has one said—

"Great day, for which all other days were made!"

How many days of folly and nights of dissipation must then be accounted for! How many days wickedly wasted in inert idleness! How many days misspent, energies squandered, time thrown away on what had much better been left undone! How many days spent in accumulating treasures, merely to be burned up in the final conflagration! Oh time, what a treasure it will appear, when it is all spent—in how many cases misspent! Looking back from that point, how many hours, how many days would we annihilate, were it possible, and consign to everlasting oblivion the record of their deeds! It cannot be—it cannot be! Those days, those actions, those words, we must meet face to face! "For we must all appear before the judgment-seat of Christ, that every one may receive according to the things he hath done in the body, whether it be good or bad" "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

CHRISTIANITY.—Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their imaginable pride and their unutterable misery, a purifying, ennobling, correcting and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet and the eloquent man, all derive their sublime power from its influence.—*Mary Howitt*.

OF PREACHING CHRIST.—Preach Christ Jesus the Lord: determine to know nothing among your people, but Christ crucified; let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them,

a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God: as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an unexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons.—*Reynolds*.

ASSUMED AND REAL PIETY.—There is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue or pen of others: but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in the matters of God, is but hypocrisy; and therefore, the more we profess, the more we sin. It will never be well with me, till, in these greatest things, I be careless of others' censures, fearful only of God's and my own; till sound experience has really catechized my heart, and made me know God and my Savior otherwise than by words. I will never be quiet, till I can see, and feel, and taste my God: my hearing I will account as only serving to effect this, and my speech only to express it.—*Bp. Hall*.

HUMILITY.—Humility is truth, and pride is a lie: the one glorifies God, the other dishonors him. Humility makes men like angels, pride makes angels become devils. Pride is folly, humility is the temper of a holy spirit and excellent wisdom. Humility is the way to glory, pride to ruin and confusion. Humility makes saints on earth, pride undoes them. Humility beatifies the saints in heaven, and the elders throw their crowns at the foot of the throne: pride disgraces a man among all the societies of earth. God loves one, and Satan solicits the cause of the other, and promotes his own interest in it most of all: and there is no one grace in which Christ propounded himself imitable so signally, as in this of meekness and humility; for the enforcing of which he undertook the condition of a servant, and a life of poverty, and a death of disgrace; and washed the feet of his disciples, and even of Judas himself, that his action might be turned into a sermon to preach this duty, and to make it as eternal as his own story.—*Taylor*.

THE CHRISTIAN LIFE.—If you would be a good Christian, there is but one way—you must live wholly unto God—and if you would live wholly unto God, you must live according to the wisdom that comes from God: you must act according to right judgment of the nature and value of things; you must live in the exercise of holy and heavenly affections, and use all the gifts of God, to his praise and glory.—

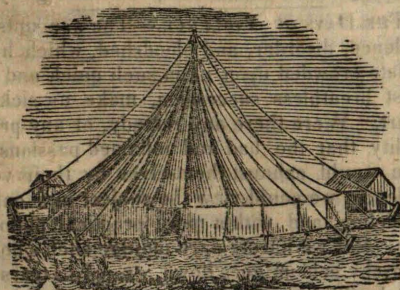
THE DAYS OF VIOLENCE.—The accounts of violence, disorder, and bloodshed, which have of late crowded upon us in such quick and almost breathless succession, make us sick at heart. Were there any remedy, or any probability that the bad and inflamed passions of men would exhaust themselves by their very violence, we could view the subject in a calmer feeling, and with a more practical philosophy. But we hardly dare indulge such a hope. Anarchy seldom goes down, except in tears of blood. The country seems to have been ripening for some time, for such demonstrations as these. Bad principles and vicious practices among partisans, and bad examples from those high in authority, are now "coming home to roost." In other words, these scenes of violence are the certain results, sooner or later, of choosing bad rulers. It is the punishment reserved for the people, for a laxity in the national virtue of their fathers. God grant that the punishment may be only disciplinary, and that, by teaching them the absolute necessity of wise laws, wisely administered, it may avert still more serious calamities.—*Mail*.

MISS ANN MATHIERSON.

Our readers will recollect that we gave an account, a few weeks since, of this singular case. Since then, we have seen a statement of her case in the Hartford Christian Secretary, from D. B. Cheney, the pastor of the church of which she is a member, which corroborates the account we gave of it. After narrating the particular facts in the case as we gave them, he says:—

It is here worthy of remark, that she had taken nothing of the opiate principle for some forty-eight hours, and that the last she did take, she retained in her stomach but a few moments, being that connected with it which caused her to vomit. When she awoke she appeared grieved that she was still in the world, but from that moment she never has complained of bodily pain. For a few hours she seemed to be in a measure lost, but since that period, aside from the idea of her death, I have not been able to discover the first trace of derangement. For a few days she took some articles of light food. After that her nourishment was tea and coffee, prepared as usual, and cold water. She soon, however, dispensed with her coffee, and for five or six weeks she has taken only tea and water, both to the amount of about two gills per day. Her tea is prepared with the usual amount of milk and sugar. There have been times when parts of her system have lost their action; and at such times these parts have but little sensation. Her physician, and other medical men who have seen her, I believe are agreed in saying that they can now discover no disease upon her. She has been able to converse with the strength of a well person, with the numerous visitors she has received. It is true that her visitors have been numerous, but nothing like as many as is represented abroad. In her conversation she very uniformly narrates an account of the scene through which she says she has passed. Aside from this, there is nothing peculiarly marked in what she says, more than we should expect from any one who supposed herself doing her last work on earth. She is fully of the belief that she shall suffer no more pain, that she shall not die, but that she shall soon go home and be with Jesus.

The secular papers have made themselves quite merry over the idea that her apparent trance was caused by an opiate, but the certificate of her own pastor disproves that notion.



Conferences & Campmeetings.

SOUTH WOODSTOCK, VT. A campmeeting will be held at South Woodstock, Providence permitting, on the premises of Leland Slayton, two and a half miles south of the South Parish of Woodstock, to commence Tuesday, the 27th of August, and hold over the Sabbath. It is hoped there will be a general gathering in the name of the Lord, of ministers and brethren; all that can, will bring tents to build on Monday.

Com.—Jacob French, W. H. Scott, Jefferson Cady, Wm. Barrone, Leland Slayton, Hosea Henly.
South Woodstock, Aug. 12, 1844.

SUGAR HILL, N. H. A campmeeting will be held at Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Franconia, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lectures, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable.
For committee, Artemas Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. Griggs.
P. S. The Midnight Cry and Gospel Standard are respectfully invited to extend the above information.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton Co. N. Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A waggon will be furnished to convey the baggage of our friends to the ground, who may come by the boat.
For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.
Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the Herald whether we may expect them.
Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on Tuesday, 27th of this month, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 11-2 miles from Derry Lower Village, and half a mile from Cheeney's so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. It is hoped that Bro. T. Cole, I. E. Jones, R. Plummer, and other lecturers will find it convenient to attend.

N. B. Those who do not come provided with tents and provisions, will find good accommodation and board on the ground. In behalf of the brethren, J. LENFEST.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Mass. about one & half miles west of the Providence and Taunton Rail Road, Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.
David Wilson,
Brightman Collins,
Joseph Bates.

FITCHBURG, MASS.—The Lord will, an Advent campmeeting will be held in Fitchburg, Aug. 28, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.
For the committee, S. HEATH.

FA Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuttle, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutcliffe, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

LOWELL, VT.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M.
Thomas Sutcliffe.

Providence permitting, the subscriber will attend meetings in the following places, as follows: Great Falls, N. H. Monday, Aug 5th, Dover, N. H., Tuesday, 6th. Portsmouth, N. H., Wednesday 7th. Exeter, N. H. Friday 9th. Haverhill Mass. 10th and 11th. All the above meetings to commence at 2 P. M. and 7-1-2, except the Sabbath.

Elder Henry Plummer is to be at the Tabernacle in Boston, Aug. 11th.
I. E. JONES.

Letters received to Aug. 17, 1844.

Gideon Higgins by pm \$1 pd to end v 8; N. Davis by pm 50 c pd to end v 7; J. Rundlett by pm 50 c pd to end v 7; Sarah Lampher by pm \$1 pd to end v 8; Daniel Tinekom by pm \$1 pd to 168 v 7; Elijah Batchelder by pm \$1 pd to end v 8; Ira Calkins by pm \$1 pd to end v 8; H. Hall \$1 by pm pd to 162 v 7; James Alexander by pm \$1 pd to end v 8; G. R. Lyman by pm \$1 pd to end v 8; J. J. Frantham by pm \$5 pd to end v 7; J. Livermore by pm \$1 pd to end v 8; J. Sewall by pm \$1 pd to end v 7; E. Swift by pm \$1 pd to 141 v 6; J. Hurd by pm \$1 pd to end v 8; David Andrews by pm \$3 pd to 183 v 8; John Brown by pm \$1 pd to 185 v 8; D. Lowell \$1 pd to end v 8; A. Anthony by pm 50 c pd to 182 v 8; Elder H. Smith by pm \$1 pd to end v 7; David Tenney by pm \$2 pd to end v 7; S. W. Thayer by pm \$1 pd to 159 v 7; Burlingame by pm \$1 pd to end v 8 books not published yet; S. Palmer by pm \$1 pd to end v 7; J. Perkins by pm \$2 pd to end v 7; R. Polly by pm \$1 paid in advance to end v 8; J. Fairbanks by pm \$1 pd to end v 7; G. Stowel by pm \$2 pd to 168 v 7; O. Davis by J. V. H. \$1 pd to 192 v 8; J. Foreman by do \$2 pd to end v 9; Wm. Hacking by do \$1 pd to end v 7; J. Careless by do \$1 pd to 220 v 9; Dr. Orr by do \$1.50 pd to 210 v 9; Dr. Rose by do \$1 pd to end v 8; Rev. L. Lovewell by do pd to end v 7; A. B. Long by do \$1 pd to end v 8; D. Harmony by do 50 c paid to 183 v 8; J. S. Canbrell by do 50 c pd to 183 v 8; Rev. E. Brainard by pm \$5 pd to end v 9; G. A. Reed by pm (Guildhall Vt) \$1.70 pd to end v 8; do by do (Townsend Mass) 40 c pd to end v 7 and discontinued, is this correct? I. H. Shipman by pm \$2 pd to 207 v 9; A. Catlin by pm \$2 paid to 170 v 7; W. C. Manning by pm \$1 pd to end v 7; M. Mossman by pm \$3 pd to end v 7; C. T. Bunney by pm \$1 pd to end v 8; S. Peck by pm \$1 pd to 186 v 8; A. B. Read by pm \$1 pd to end v 6; S. S. Wheelock by pm \$2 pd to end v 8; Lydia F. Wooster 50 c pd to 178 v 7; A. S. Dunham by pm \$1 pd to end v 7; J. Renolds by pm \$1 pd to end v 8; C. Phipps by pm \$2.50 pd to end v 7; Jas. Tourtelott by pm 50c pd to middle v 8; A. H. Tourtelott by pm 50c pd to end v 7; D. C. Tourtelott by pm 50c pd to middle v 8; Asa Danham by pm \$1 pd to end v 8; F. Livermore by express \$1.50 pd to end v 7; J. Shaw \$1 pd to 153 v 7; G. Ryerson \$1 pd to 153 v 7; D. Bassett \$1 pd to end v 8; H. Caswell \$1 pd to end v 7; H. H. Hall by pm 50c pd to end v 7; Mrs. Bradford by pm 50 c pd to middle v 8; C. Newton by pm \$1 pd to end v 8; R. Moore by pm \$2 pd to end v 8; J. L. Taylor by pm \$1 pd to end v 7; H. H. Kinney by pm \$1 pd to 176 v 8; John Stockwell by pm \$1 pd to end v 8; James Quimby by pm \$1 pd to end v 6, \$1.05 is now due; E. Rowell \$1 pd to end v 6; R. Morrell \$1 pd to end v 8; D. Prescott \$1 pd to end v 6; N. Dow \$1 pd to end v 7; A. Walker \$2 pd to end v 8; E. Roberts \$1 pd to end v 8; J. Nash \$1 pd to 194 v 8; A. Stacy \$1 pd to 202 v 9; Mrs. Emery \$1 pd to end v 7; P. H. Wilson \$1 pd to end v 5; J. Richardson \$1 pd to end v 7; H. Phelps \$1 pd to end v 7; J. Towle \$1 pd to end v 8; F. Gale \$1 pd to end v 8; N. E. Burnham \$1 pd to 203 v 9; D. Churchill \$2 pd to end v 9; A. Simpson \$3 pd to end v 7; S. Taylor \$1 pd to end v 6; D. Martin 50 c pd to middle v 8; H. Barbone \$1 pd to end v 8; J. Hancher \$1 pd to end v 8; C. Mattern \$1 pd to 183 v 8; J. Bennett \$1 pd to 215 v 9; J. Walton \$1 by pm pd to end v 7; C. G. Wiley by pm \$1 pd to end v 8; I. Hutchins \$5 by pm pd to end v 8; John Webster \$1 pd to 193 v 8; Thomas Anderson by pm pd to end v 8; Mrs. S. Gridley by pm \$2 pd to end v 7; G. S. Morgan \$1 pd to 185 v 8, all right, G. Gould by pm \$1 pd to 191 v 8; Miss Betsy Keith by pm \$2 pd to end v 6; T. Moron \$3 pd to end v 8; M. Conner \$1 pd to end v 8; T. E. Jacobs \$1 pd to end v 8; Stephen Geerd by pm \$1 pd to end v 8; Wm. Stearns \$1 pd to middle v 8; Nath. Clarke by pm \$1 pd to middle v 8; G. F. Gilkey \$2 pd to end v 9; H. A. Parker \$2 pd to end v 6; J. Gates by pm pd to 112; H. Carpenter by pm \$1 pd to 163 v 7; D. Downing \$1.50 pd to 153 v 7; R. Watson \$1 pd to 196 v 8; M. A. Williams pd to 185 v 8; E. M. Tasker pd to end v 7; S. B. Philbrick \$2 pd to 176 v 7; C. Dunbar \$1 pd to 196 v 8; C. White \$1 pd to end v 7; E. C. Gordon \$1 pd to 134 v 6; S. G. Wilson \$1 pd to end v 8; A. Batchelder 50 c pd to middle v 8; pm Coates Tavern S. C.; pm Carthage Ala.; J. V. Himes two letters with draft; pm Newport N. H.; A. M. Billings; A. Pierce; pm Belfast Me.; N. Field; A. D. S.; M. M. George \$10; pm West Albany Vt.; pm E. Washington N. H.; A. Clark by pm \$2 books ordered, sent; V. R. Connell; Jacob French and others; pm Hyde Park Vt.; pm South Gardner Mass.; pm West Granville Mass.; pm Soute Glailenbury Ct.; J. J. Porter with bundles; pm Griggsville Ill.; pm Newville Penn.; C. G. Wiley 2; pm Springfield Mass.; pm Sutton Vt.; pm Shaker Village N. H.; L. F. Griggs; J. Litch; L. Barnum; T. C. Severance; J. V. Himes; A. White; pm New Bradford Mass.; D. Burgess; pm Mobile Ala.; pm North Brookfield Mass.

SECOND ADVENT DEPOT.
Boston, Mass.—No. 14 Devonshire Street.
Address J. V. HIMES.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 4.

Boston, Wednesday, August 28, 1844.

WHOLE NO. 174.

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Dow & Jackson, Printers.

Camp Meeting Hymn.

Within the hallowed forest shade,
I long to sing hosannah!

The temple God's own hand hath made,
Here let us sing hosannah!

CHORUS.—Eternal life, eternal life—
We have it through our Savior!
Eternal life, eternal life—
Oh, come and live forever!

To Jesus lift the heart and voice,
That we may sing hosannah!
Redemption's nigh—rejoice! rejoice!
Yes, we will sing hosannah!

[CHORUS.]

Israel came out, at thy command,
Waiting to sing hosannah!
From bondage and from Egypt's land,
And then they sung hosannah!

[CHORUS.]

We come into the wilderness
To sing and shout hosannah!
Our sacrifice, dear Savior, bless,
And help us sing hosannah.

[CHORUS.]

Tho' th' vision seem to tarry still,
Yet we will sing hosannah!
We've met to do thy holy will,
And now to sing hosannah!

[CHORUS.]

For Canaan's land lies just before,
Praise God and sing hosannah!
And soon we'll stand upon its shore,
And shout a long hosannah!

[CHORUS.]

Blest Jesus, bid thy children come;
They long to sing hosannah!
Oh, seal them thine and take them home,
That they may sing Hosannah.

[CHORUS.]

When thou'rt reveal'd with trumpet's tone,
We all shall sing hosannah:
To reign on David's vacant throne:
On earth we'll sing hosannah.

[CHORUS.]

Oh Savior, pour thy Spirit down,
And then we'll sing hosannah:
To save the lost—our efforts crown,
That they may sing hosannah.

[CHORUS.]

We worship in the wilderness,
That more may sing hosannah:
Our sacrifice, oh deign to bless,
Then loud we'll sing hosannah.

C.

[CHORUS.]

How Popery will be destroyed.

FROM THE ORTHODOX PREACHER.

We are informed by what means this apostacy will come to its end—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It follows, then, with all desirable clearness, if we have kept the true reckoning as to the name and nature of this Apostacy, that Roman Catholicism, as such, will live, practise, and prosper till the very hour when the Lord Jesus "shall be revealed from heaven with his mighty angels," when he shall "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." When the Man of Calvary—"but O how changed!"—shall revisit the earth, Paul here assures us that he will find this temple usurped by this giant power of wickedness, this Polyphemian monstrosity, compound and assemblage of every wickedness in earth and hell. Formerly, you know, he administered a mild punishment to the usurpers of his temple: he twisted a few small cords together and fagellated a tribe of petty merchants; but the punishments due to them are nothing compared to what will fall, in all the haste of divine vengeance, upon the great mystical Babylon, who drives a commerce for her own pride, under the name of religion, in "gold and silver, and precious stones, pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."—Rev. xviii. 12, 13.

But, after all this, are there any who will still affirm that the coming of our Lord, here mentioned, will be a spiritual coming? We presume not. Will any one define what he means by a spiritual coming? Is not the Lord always spiritually present wherever "faith, hope and love," are found? Has he ever been absent?—We have shown already, that there is no spiritual coming, of force sufficient to destroy this Apostacy: and while the above passage sustains us in this, we may be permitted humbly to ask: If, while Jesus was present both in the miraculous and moral powers of his Spirit, in the days of the apostles, those powers were not employed to hinder the apostacy from beginning; how can it be supposed that the moral powers and suasions of the same Spirit, will destroy the Apostacy after it has acquired age, form, power and consistency? If faith, hope and love, will not keep it from rising in infancy; they surely will not consume it in manhood. Did our friends, who build so much on a spiritual millennium, ever think of this? Say, did they?

We pause, then, for the purpose of entering this witness as to the character of the last times. We anticipate no demurer. We may however be mistaken. If so, let the party show

that we have improperly treated the apostle, and we shall not complain, but will reform.

One word, and we are done for the present. If Catholicism is to last, and will continue to usurp the titles and prerogatives of God, till Jesus shall make his second Advent, as the apostle beyond all contradiction teaches; what will continue to be the character of the world and the Protestant sects in relation to Romanism? Can Catholicism stand, and yet wield no influence? As long as she stands must not the nations be drunken with the wine of her fornications? With her standing is identified the standing and spreading of wickedness; and her fall with the vital connection of the two, synchronize with that of "the abominations of the earth."

Going Home.

PART I.

It is the hour of time's farewell,
And soon with Jesus we shall dwell:
The speeding moments hasten on,
And quickly they will all be gone!

CHORUS.

I'm going, I'm going—I'm on my journey home;
I'm traveling to a city just in sight!
Yes, I'm going, I'm going—I'm on my journey home;
I'm traveling to the new Jerusalem!

Then will the sleeping martyrs rise,
To meet the Savior in the skies!—
No more will cry, "How long, oh Lord!"
But be aveng'd, and have reward.

(Chorus.)

Then will the sleeping saints come forth,
Who lie entomb'd in sea and earth,
And rob'd in immortality,
Their Jesus "face to face" will see.

(Chorus.)

The living saints—they too will be
Remember'd in the Jubilee;
"Caught up together" in the air,
Their Savior's triumph they will share.

(Chorus.)

Oh happy souls whose burning light
Illuminates departing night,
Who go to meet the bridegroom Lord,
Securely trusting in his word.

(Chorus.)

PART II.

Soon will the seventh trumpet sound,
And earth will quake to farthest bound;
As swears the angel, time shall be
Consign'd to past eternity.

(Chorus.)

Haste, then, to make your calling sure—
Oh! come, salvation now secure—
Procrastinate—delay no more;
Probation will be quickly o'er.

(Chorus.)

Young converts who have just begun,
For glory and the prize to run,
Gird on the armor, press along,
Soon you will sing Redemption's song.

(Chorus.)

Come, all who love and fear the Lord,
Show that you've faith in his blest word:
If you would crowns of glory wear,
For th' burning day, prepare! prepare!

(Chorus.)

Poor sinners where—where will you hide?
How can you floods of fire abide?
Oh! if you would salvation share,
For God's great day prepare! prepare!

(Chorus.)

The Tarrying of the Vision.

Eze. xii. 22—26. "Son of man, what is that proverb ye have in the land of Israel, saying, the days are prolonged and every vision faileth?" The terms Judah and Israel are applied to the professed people of God, under the new as well as the old dispensation. Isa. xxi. Eze. xiii. 4, 5. xxxiv. 2. That this proverb refers to the last days—to this present time, seems evident from the following reasons, first, we have no record of this proverb's ever being used till the present time. Second, the proverb embraces "every vision." "The days are prolonged and every vision faileth;" Peter tells us that "the prophets, (using the plural form) have inquired and searched diligently, who prophesied of the grace that should come to you, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Now we have no prophecy of the "sufferings of Christ, and the glory that should follow," but that found in the 8th and 9th of Dan., and yet "the prophets searched." The prophets having the same spirit, i. e. the spirit of Christ, sympathized. Habakkuk had this spirit of sympathy, when he asked what he should answer when he was reproved, and was instructed that the vision was for an appointed time, "though it tarry, wait for it, it will surely come, it will not tarry." No prophecy had been given him relative to time. Then to what vision did he refer? Evidently to Daniel's, as he was contemporary with Daniel. May not Ezekiel also be one of those "prophets who searched diligently" to understand the vision concerning the suffering of Christ and the glory that should follow? We think we are safe in the conclusion that he was, and we are confirmed in the conclusion when we remember the proverb under consideration embraces every vision. Let us enquire what is the scope of every vision. Daniel's visions commenced with the Babylonian, and presents to us three successive kingdoms, of Medo-Persian, Grecian and the Roman; this then is the scope of the vision. We are told that when the days are prolonged, (or seem to tarry) that then they would vainly suppose every vision had failed. Are we not now living in the very time of the fulfillment of this prophecy? Is not the professed Israel of God now saying, your times have all gone by, "every vision faileth." Come, you will now give up and acknowledge you was mistaken. Give up what, looking for the Lord? Why, yes. Where (now) is the promise of his coming? RETURN AND ENTER INTO OUR GRAND SCHEMES FOR THE CONVERSION OF THE WORLD. They seem to think every vision—every sign—every promise of our Lord's return, is merged in the circumstance of the prophetic periods terminating at a defined point. The question has been frequently asked, what will you do if it does not come? We will tell you, scoffing house of Israel, we are living in the tarrying of the vision, and we are living on; and thus saith the Lord God, *I will make this proverb to cease!* How is this proverb to be made to cease? By the effect of every vision's being realized. What is the effect or consummation determined upon every vision? The four earthly monarchies mentioned alone are to be destroyed. The stone cut from the mountain without hands, is destined to dash them in pieces. The body of the fourth beast (or kingdom) is to be destroyed and given to the burning flames. In the 8th of Daniel, the same fourth power (the Roman) is to be broken *without hands*, this is the effect determined. The last vision referred to, is measured by time. *How long shall be the vision?* Unto 2300 days, then shall the sanctuary be cleansed. When shall we commence this

time? Evidently when the vision commences. Some have supposed it commenced with the commencement of the Medo-Persian kingdom; this was too early, consequently that period to which they looked, has passed; and no event answering to the prophecy was realized. But did any at the passing away of '37 suppose the entire vision had failed, that the consummation of the prophecy would never be realized?

The noted 2300 years commence not with the rise of that kingdom to universal power at the time Babylon was taken; but he saw the vision when the ram had two horns—and the horns were high—but the highest horn came up last; obviously implying that time had intervened between the rise of the first and second horn: this then is the time to commence the vision. Many have looked at '43, expecting to realize the effect of every vision, but that period had not passed twelve hours, before the proverb was rife "THE DAYS ARE PROLONGED, EVERY VISION FAILETH." This then is the time and the only time this proverb was ever used, and used too by the very people designated by the prophet, viz. "the house of Israel," the professed people of God. Just when this proverb is used, the LORD SPEAKS! and will you believe him, O! rebellious house? Tell them, *thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel*, but say unto them, THE DAYS ARE AT HAND and the effect of every vision; for there shall be no more any vain vision or flattering divination within the house of Israel. Have there not always been vain visions within the house of literal Israel, and are they not now under the delusion of a vain vision? This then is still another proof that this prophecy was never fulfilled till the present. What were the vain visions in ancient Israel? "Ye shall have peace." "No evil shall come upon you." Jer. xxiii. 17. What are the vain visions of modern Israel? They have seen vanity and lying divinations, saying the LORD SAITH, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Because, even because they have SEDUCED my people, saying, PEACE and there was NO PEACE. And one, (Daniel Whithy) built up a wall, and lo, others have daubed it with untempered mortar." "Because with lies ye have made the hearts of the righteous sad, whom *I have not made sad*: and strengthened the hands of the wicked that they should not return from their wicked ways, by promising them LIFE." From this it may be seen that the vain visions of the present day is that peace and safety doctrine called a millenium, "when (as they vainly think) the knowledge of the Lord is to cover (this sin-cursed earth,) as the waters cover the sea." "When all shall know the Lord from the least even to the greatest," a sufficient refutation of this may be found in the parable of the tares and the wheat. "Let both grow together till the harvest—The harvest is the end of the world." But these peace and safety prophets have warped God's word, to make out a "thus saith the Lord," they say a few tares will grow with the wheat. But ALL are to know the Lord? Well all does not mean *quite all*. The waters cover all the sea, does it not? Truly this is a vain vision. Another vain vision is, the Jews! the Jews!! I could believe in the speedy return of the Bridegroom, were it not for some promises made to the Jews as such, which have never been fulfilled. Are the Jews to return? Let Ezekiel answer, "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of thee." "When thy sister Sodom and her daughters shall return to their former estate, and Samaria

and her daughters return to their former estate: THEN THOU AND THY DAUGHTERS SHALL RETURN TO THEIR FORMER ESTATE!" Who is vain enough to suppose that Sodom shall rise again from her ashes, and her inhabitants (daughters) rise with her and again be recognised among the nations of the earth as on that bright morning when Lot went out of Sodom! What a vain vision to talk of the return of the Jews, with this declaration of the Lord's concerning them before us.

There shall be no more any vain vision, nor flattering divination within the house of Israel, FOR I AM THE LORD, I WILL SPEAK, and the word that I shall speak shall come to pass, it shall be no more prolonged, for in your days, O rebellious house, just at the time rebellious Israel are using this proverb, (as Israel was smitten while the quails were yet between their teeth) *will I say the word, and PERFORM IT, SAITH THE LORD.*

We have no reason to doubt respecting the issue of this great question. We have a "THUS SAITH THE LORD"—we believe it. He that is to come WILL COME, and will not tarry. But while he seems to tarry, the just must live by faith, by faith in the sure promise of our God, that while they are saying "the days are prolonged and every vision faileth," the Lord will cause the effect of every vision to be realized!

Dear reader, are you ready for the event? Brethren and sisters who are looking for the Bridegroom, have you examined your vessels, to see if you have sufficient oil. Are you sure you are not leaning on some false standard, when the cry is heard "BEHOLD HE COMETH," it will be TOO LATE to rectify mistakes. It was not all that professed faith in the Bridegroom's return that *very night*,* that went into the marriage supper, "that while the Bridegroom tarried," their oil was expended: then do not suppose that merely a theoretical belief in the coming of the Lord, is a test of preparation, the foolish virgins were waiting, but not in a state of readiness; deceived as to their real situation. It is an important and yet an easily settled question, AM I PREPARED? "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you." Rom. viii. 11. Have we the spirit of Christ, (if we have not we are none of his) if so, the spirit may be known by its fruits. Have we the fruits of the spirit? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: these are the moral elements of that kingdom for which we are waiting. And, "O rebellious house of Israel," having a form of godliness but denying the power thereof, ye blind ones that cannot see afar off, ye who are willingly ignorant, let me tell you, ye who vainly imagine every vision faileth, *we are living in an AWFULL TIME*, in the last passage of the world's history, where we are WAITING for the stone to smite the image, none can successfully dispute it. We have passed every sign given by our Lord, and he has imperitively commanded us when we see them to know it is near even at the door. This generation (that see these signs) shall not pass

* As a day in connection with this subject is used as the symbol of a year, and as since our reckoning has run out, we are thrown into the "tarrying" time—the night. We cannot reasonably suppose the Great Teacher would have us understand that by the NIGHT he meant a longer period than a day. And we are confirmed in this opinion by comparing Matt. xxv. 6. with Mark xiii. 35. and Luke xii. 38. in which the night seems to point to a limited period, being divided into the four watches. Brethren look at these passages, and especially at Mark xiii. 35, where we are commanded to watch if need be even till the morning, not suffering ourselves to sleep!—lest coming suddenly he find you sleeping, or saying in your hearts my Lord delayeth his coming, or may delay till next year, lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH.

away till all these things be fulfilled. 70 years are a generation, 64 have already passed; then let the saints of God look up and lift up his head and rejoice, *knowing* that his redemption draweth nigh. We have passed every moral sign given in the word of God except the one under consideration, *this proverb*; and what more, we are living in the *QUICKLY*, between the sixth and seventh trumpet, "behold the third woe cometh quickly." O! backslider, *quickly* return to your wounded Savior. Sinner, *QUICKLY* fly to Christ as a refuge from the third WOE. Brethren, sisters, be momentarily ready, for quickly and all will be over!

Yours in this glorious hope.

SARAH J. HIGGINS.

From the New York Observer.

Political state of Europe.

The following articles on foreign affairs was written by the Paris correspondent of the N. Y. Observer. It shows the working of the elements which are to produce the final concussion, and that the crisis is speedily approaching.

FRANCE.—*Debates in the Chamber of Deputies.—Intrigues of the priest party.*

SWITZERLAND.—*Civil war in the Canton of Valais.—Victory of the priest-party.*

RUSSIA.—*Policy of the emperor to extend his dominions in Asia.—His ukase prohibiting Russians from travelling in foreign countries.*

TURKEY.—*The two parties in Constantinople.*

In France, the *priest-party*,—or the *Jesuits*, or *new catholic*, or *ultra-montane* party, (for it is called by these names,) is constantly in motion, hoping to recover something of its former power. Lately, the Archbishop of Paris, having heard it said in the Chamber of Peers that the *inferior* clergy did not agree with the high ecclesiastical dignitaries, convened around him three or four hundred priests of Paris, and made them deliver an address stating that they were in strictest harmony with their Archbishop. Then the prelate himself replied, using reproachful language towards the ministry. It was a real farce. The same farce will probably be repeated in the provinces. All the vicars, curates, &c., will go humbly to tell their bishop: "My Lord, we are attached to *Your Highness*, and we will obey you in life and in death."

The public laugh at these silly exhibitions. We all know that the inferior clergy are completely dependent for their subsistence on the bishops, and that the poor priests must tamely bow their heads, when their bishop speaks to them. The bishops are ruled in their turn by a hidden power, which is the real master of popish priesthood in France. This hidden and formidable power—need I say it?—is the *Jesuits*,—those hypocritical and ambitious monks, disturbers of the peace,—men without conscience, who would overturn the world, if they could, to gratify their love of rule.

They have just shown in *Switzerland*, in the canton of *Valais*, what they are capable of doing. I must here go into particulars.

The canton of *Valais*, situated between Italy and the Confederation, has always been divided into two very distinct parts: the *Upper Valais*, and the *Lower Valais*. These names sufficiently indicate the geographical position of the two parts. The *Upper Valais* is almost entirely composed of Mountains, as the *Simplon*, the *St. Gothard*, the *St. Bernard*, &c. The *Lower Valais* is formed chiefly of valleys watered by the *Rhone*. These two divisions of the canton contain populations not only different, but hostile one to the other. The mountaineers, who inhabit the *Upper Valais*, speak the German language; they are ignorant, superstitious, subjected like slaves to the yoke of

popery. The inhabitants of the *Lower Valais* speak the French language; and being neighbors of the canton of *Vaud*, have acquired more light, more civilization and liberal principles; they no longer consent that the priests shall dictate to the State. This opposition of views has given birth to two Associations, called *Old Switzerland*, in the *Upper Valais*, and *Young Switzerland* in the *Lower Valais*. Each of these Associations has a strong organization of arms, chiefs and rallying signs.

Still hostilities were confined to debates in the Grand Council, and to a newspaper war, until the party of *Old Switzerland* thought proper under the instigation of priests, to strike a decisive blow. It is proper to tell you that there is a seminary of *Jesuits* at *Sion*, the capital of the whole canton, and situated in the *Upper Valais*. These *Jesuits* are the soul of the *Old Switzerland*; they instil it into their passions, their resentments, their thirst for vengeance.—"Strike, crush, exterminate these wretches": such was the language of the reverend Fathers, when stirring up the mountaineers of the *Upper Valais*, to take arms against the party of *Young Switzerland*.

A favorable occasion seemed to them to have offered, a fortnight since. In the night of the 18th of May, after a stormy debate in the Grand Council, the inhabitants of *Upper Valais*, led by priests, rushed down upon the *Lower Valais*, like a horde of savages, destroying everything in their way, burning the houses, shedding torrents of blood. The members of *Young Switzerland*, assembled in haste, but lacking arms and ammunition, were not able to defend themselves long against their ferocious invaders. After fighting bravely near *St. Maurice*, some hundred of these unhappy men sought refuge in the canton of *Vaud*.

The *Jesuit* party is thus victorious, and it has committed frightful excesses. Women and children have been butchered; the dead bodies even have been horribly mutilated. It is impossible to read without horror in the Swiss journals a narrative of these crimes. Such is the work of the *Jesuits*! so they treat the people over whom they triumph! To crown this deed of iniquity and despotism, they have established in the *Lower Valais* a *standing military tribunal*, to judge all political crimes. Thus, soldiers, chosen by the conquerors, will be the judges of citizens! All the inhabitants have been summoned to give up their arms. The Society of *Young Switzerland* has been dissolved, and every member obliged to declare that he renounces this Association, under penalty of being treated as a rebel against the state. The liberty of the press is taken away. Every meeting of more than five persons is declared seditious. Is not here enough of abominable acts and infamous decrees? do the popish priests wish to establish a more complete tyranny? Surely a Turkish pacha would not act more despotically.

Desolation and terror reign in the *Lower Valais*. We must now wait the progress of events. This state of things is too violent to last long. All protestant Switzerland is indignant at this brutal outrage by the priests. I should not be surprised if there should soon be new and terrible conflicts in the *Helvetic Confederation*.

At the other end of Europe the Emperor *Nicholas* continues, without much noise, to effect his political plans. No Cabinet is more artful nor more cunning in its diplomacy than that of *St. Petersburg*. It extends its empire in Asia, sometimes by force of arms, sometimes by trick. The papers announce that the Czar has pushed his intrigues even among the tribes of *Afghanistan*. The Sovereign of Persia is wholly subject to him. The Russian Cabinet thus prepares a way for its soldiers even to the frontiers of the *East Indies*, whenever a great

war shall break out between Russia and England.

The Emperor *Nicholas* published, also, last March, a ukase, which shows how much he fears all contact of his subjects with other nations of Europe. Every Russian who wishes to travel in a foreign country will be obliged, from the 1st of June, to pay an annual sum of *eight hundred francs* into the public treasury. This law applies to all classes of society; the poor as well as the rich, domestics like their masters, must give eight hundred francs a year for the right to visit Germany, or any other country! Is it not the strangest idea imaginable! It would be laughable, if it were not so odious. The emperor *Nicholas* erects around his empire a sort of Chinese wall; and endeavors to preserve his people from the contagion of civilization and liberty! for, with this new tax, who should ever go out of the Russian Empire! Some nobles, perhaps, who must however get leave of the government. All the rest of the nation will be unable to pay this *traveller's tax*. The Russians will remain at home as in a prison, and must pay a ransom before they can get out!

Indeed, the Czar *Nicholas*, by this ukase, has bitterly satirized his own government. He would have no need to oblige his subjects to remain in their own country, if he would make them a little happier. Some one has remarked that the Russians have always a cheerful look when they have passed the bounds of their country, and a sad air when they return. The Emperor's ukase strikingly confirms this remark.

The attention of Europe is also fixed on *Constantinople*. The members of the *Divan* and the *Mahomedans*, generally, are divided into two parties. One of these parties wishes to open regular communications with Christian nations; they feel that the Turkish empire must perish, if it does not keep up with the progress of civilization, and does not undergo a great reform. The other party, faithful to the spirit of the *Koran*, refuses all change, rejects every improvement. It is composed of ferocious men, intolerant Mussulmans, ever ready to shed the blood of Christians. The *Divan* vacillates from one side to the other, according to circumstances. When England and France complain loudly, the *Sublime Porte* answers by the fairest promises. When the people murmur, the Turkish government resumes its persecution. It would seem that there have been scenes of atrocity near *Constantinople*; several Christians have been massacred. God grant that the hour may soon come, when these barbarians shall be driven from Europe, where they have been too long tolerated. X.

Judgment.

"And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works."—Rev. xx. 12, 13.

Various portions of Scripture assure us of a day of account; of a day in which God will "judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The day of judgment is the day of universal assembly; of examination; of discovery; of final decision; of everlasting separation. To what serious and awful considerations am I led

by each of the expressions which I have here used!

Alas! comparatively few seem properly to meditate on this eventful day. How does the rich man use his wealth; the great man his influence; and the scholar his learning? How do men in general use their time and talents in their several stations? Do not most men live as if there were no day of account; as if they might live with impunity according to their own will? But do serious Christians remember the day of judgment as they ought? They know that the Lord Jesus will come on the throne of his glory, that all men will be assembled before him, and that he will give to every man according to what he has done in the body. With this knowledge and admission, do they duly remember that emphatical question, — What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? We speak of the day of judgment; and yet we live too much as if we should never be judged.

Surely I ought to think often of these things, and to allow them to sink into my heart, and to influence my conduct and conversation in the world. Can I possibly employ my talents vainly and foolishly, when I remember the day of account? My inquiry, in the anticipation of that day, ought always to be, — What does the gospel require me to be and to do? Am I acting in such a manner as to be approved at last? If I look on my former days, I see abundant cause for repentance. Tell me not of my virtues or of my good actions. My sins, imperfections, omissions, and unprofitableness are ever before me. Where is my refuge? Where is my hope? "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

I look on the present, and then forward to the future. Thou knowest, O Lord, my weakness and corruption. In vain, while thinking on the solemnities of the last day, do I make resolves, unless Thou art pleased to give me power to act in agreement with them. It is only through thy mercy and grace, O Lord, that I can live wisely and faithfully, superior to my spiritual adversaries, and diligent in the improvement of my talents, so that I may finally give an account of myself before thy tribunal with joy and honor.

Ye faithful followers of Christ! think of the future judgment, and be not "weary in well-doing." Improve your talents, as responsible beings. Let your faith be productive of good works. Strive to do good. Be diligent and persevering. Thus your honor will be great before an assembled world. Is it not thus written, — "Who will render unto every man according to his deeds; to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

O my soul! think thou of future judgment, and remember that no sin will escape detection, and no good thing will go unrewarded. Let all thou art, and all thou hast, be employed to the glory of God. While thou confidest to redeeming mercy, let the consideration of the last day urge thee to be watchful and diligent in working out thy salvation with fear and trembling.

Holy and merciful God, thy word assures me of a judgment to come; may I duly consider that awful day, and be enabled, through thy grace so to believe, and to order my conversation in all things, that I may be found to be a good and faithful servant. Grant this, I beseech Thee, for the sake of Jesus Christ our Redeemer and Advocate. Amen.—*Jones' Book of the Heart.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, AUGUST 23, 1844.

What are we seeking for?

'Tis a kingdom—an immortal kingdom which God's word assures us is soon to be set up. Some of our countrymen, in the height of their party aspirations, think our Republic will do very well, if but the leader whom they have nominated be elected. We think not so—we see not everything desirable in this government, or in any that are upon the earth. And why not? says the politician. Because they are imperfect, we reply.

True, true, says the politician, with his eye fixed on his own country. Our government is somewhat imperfect, but then our candidate, when inaugurated, will make all necessary repairs, having our party to second and carry out his measures. The state of things will then be rapidly getting better—a new era will have dawned—and the country will take one giant stride, and triumph for ages untold in unlimited prosperity. Our government is to be perfect—only get our candidates elected, and all will be well.

Nay, nay, friend, thou art delighting thyself with a flickering hope that soon will go out in its socket.

The ten universal kingdoms, with which all governments are in some way connected, are the ten toes of the image, (Dan. ii.) that represents the duration of earthly dominions—Dost flatter thyself that they will be continued contrary to the word of God! Dost flatter thyself now the governments are in the toes of their existence, that they have just began to live! Soothe not thyself with such a delusion. Be not "willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Lay not up for thyself treasures on the earth, but seek first the kingdom of heaven and its righteousness; that when the works that are in the earth shall be burned up, yours may be an unfading inheritance.

For ourselves we acknowledge that we are seeking the everlasting kingdom, and are not ashamed to be found with the humble souls who would have Jesus to reign over them, and claim him as their King.

Earthly governments are transient—one is soon succeeded by another, but the coming heavenly kingdom which we seek, will stand forever, and not be left to other people. Then, since we are seeking to be prepared for an entrance to be ministered to us abundantly into the everlasting kingdom of our Lord and Savior, the question arises, What constitutes the preparation which will ensure admission?

In order to be a subject of the kingdom of heaven, we must "SEEK IT FIRST."

We must become converted, [no matter if we do profess to be Jesus' disciples,] and become like little children, for of such is the kingdom of heaven. We must not be ashamed of Jesus or his words. We must not only hear his words, but do them. And lastly, we must watch and pray always that we may be accounted worthy to stand before the Son of man.

E. C. C.

The Right Spirit.

It is of the utmost importance that all, who desire to be instruments of good in the hands of God, should endeavor to be actuated by the right spirit.

Unless those who would do good to their fellow men show to the world that the principles they teach have had a holy and sanctifying influence on their own hearts, they cannot hope to win others to the truth; but will rather repulse them from it. There is no duty more strongly enjoined in the Scriptures, than that the child of God should seek a meek, a humble disposition; should have that charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, and which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeeth all things, endureth all things.

It has been a matter of surprise and astonishment, that so many who have engaged in the benevolent enterprises of the day, should have fallen into infidelity. This has been the more observable among those who have labored in the holy cause of human rights, that they might unbind the heavy burdens and let the oppressed go free. Too many of those who were once hopeful Christians, and some of them preachers of the gospel, in their zeal for the down trodden, have permitted themselves to consider the word of God as a hindrance of their cause, have made shipwreck of their faith in the inspiration of the Scriptures, and now boldly stand out on the side of infidelity. They run well for a time; but their fall should be a warning to all who are liable to the same influences; and we do well to examine the cause which led to their unbelief, that we may avoid the same pit-fall.

We find, in tracing their history, that their first departure from the narrow path was the loss of that charity which suffereth long and is kind. They were not sufficiently *patient* with those, who, perhaps equally as honest, were yet slow to receive and to act up to the truths advocated. They began to censure, and condemn, and despise, and denounce those who could not, or did not, see as they saw; and a wrong spirit was engendered which has produced much bitter fruit.

We should remember, that evidence which is conclusive to one mind, often has no influence on another; different minds being affected by different modes of reasoning. We should, therefore, never condemn others for not seeing through the same medium that we see; but we should be kind and courteous, forbearing and patient, and be willing to present over and over again the evidence of the truth we advocate. And if men turn a deaf ear, or if they revile us, or misunderstand our motives, or heap contumely or ridicule upon us, we should be willing to endure it all for the sake of Jesus our Master, who, when he was reviled, reviled not again.

To avoid a spirit of bitterness it is necessary to check it in its first manifestations; and when we see the rock on which others have foundered, we cannot too carefully guard against all tendency to indiscriminate denunciation.

We, however, on the other hand, should be careful that we do not permit the truth to suffer at our hands, through our neglect, or because we do not on all proper occasions present it in an affectionate and Christian manner. To do this, we need much wisdom, even that wisdom which cometh down from above, which is promised to all men liberally who look to God for guidance. And let us remember the admonition of the apostle, that "the servant of the Lord *must not strive*; but be *gentle unto all men*, apt to teach, patient, in *meekness* instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive

by him at his will, 2 Tim. ii. 24—26. He has also assured us that "if man also strive for masteries, yet is he not crowned, except he strive lawfully."

Let us not therefore strive "about words to no profit, but to the subverting of the hearers;" but study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth; following "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Editorial Correspondence.

BUFFALO—TORONTO—LOCKPORT.

The conference in Buffalo was well attended. It has waked up a new interest in this whole region, on the Advent question. Arrangements were made for two camp meetings and one conference in this county, which will no doubt be well sustained. The people are anxious to hear, especially in the country. They are dissatisfied with the preaching of the times, both as to the manner and matter. Faithful men, apt to teach, full of faith and the Holy Spirit, would have crowds to hear them every where in this part of the country.

Bro. Porter has been greatly blessed in his ministrations at B. The meetings are large and prosperous. A salutary influence is exerted by them on the surrounding community. They have a large and convenient place for worship, which they can retain while it is needed.

The state of religion here is about the same as in other parts of the country. The churches complain of deadness and general indifference. They are worldly, and seeking after worldly show, and are getting up feasts and pleasure excursions to raise money to aggrandize themselves. The Baptist society recently got up a pleasure excursion on the Lake, to purchase a *Bell* for their chapel. It was made up of all classes of persons, and the exercises were as various. It consisted of an address from Dr. Tucker, on religion and the arts, music and dancing on the part of some of the company, and the firing of a salute by some of the friends of the excursion, by which one man was killed! Is this the religion of Jesus of Nazareth? Yet it is the prevailing religion of this age!

TORONTO, C. W. The conference in this city August 3d and 4th, was attended with a blessing. The brethren came in from the surrounding country, who, with the brethren in this city, greeted us with a love peculiar to "pilgrims and strangers," who are looking for a common hope in the coming of the Lord. There is a large company of disciples here, who are expecting the "blessed hope." They have erected a large tabernacle on a cheap plan, which is well filled and well sustained. They have had their trials in common with others; but they are united in their efforts to advance the cause, both in the city and province. From them, we doubt not, the "word of the Lord" will continue to sound out in all the region.

Bro. Mansfield is now laboring with them to good acceptance. He will publish the "Voice of Elijah," there hereafter. It is designed for the provinces. They need such a paper, and we hope it will be well sustained. Any aid that will be given may be well appropriated for the great cause, as Bro. M. is both faithful and economical in his labors and arrangements. Bro. Sawin goes to Kingston to give the cry there. Many of the brethren in Toronto desired his labors in that city, but he regarded it his duty to go elsewhere, and recommended Brother Mansfield to them. Brother Hutchinson has gone to the States to attend several campmeetings, and may be expected to attend the camp meeting at Dartmouth, Mass. His labors in the provinces, and in England, by the press, have been attended with a great blessing.

The brethren in the provinces are looking for the speedy coming of the Lord; yet they determine to occupy till he come. An effort will be made to extend the knowledge of the "coming one," and the voice of warning more effectually through that part of the vineyard. May God's blessing attend the effort.

LOCKPORT, N. Y. August 6th and 7th we had a refreshing season. There is a faithful congregation of disciples who are looking for the *blessed hope*, as the *only hope* of the people of God. The most of them came off from the Baptist church, (of which Brother Galusha had the care) last winter, on account of the oppressive course of some of the leading members, with the aid of Dr. McClay, who very liberally assisted in the work of disunion and strife. His attack upon Brother Galusha was uncalled for; but God has overruled it for good. The Advent cause has been advanced by the movement. The light has been more effectually scattered in all the region. Several have been raised up to proclaim the Gospel of the Kingdom, among whom is Dr. Tassett, who has been eminently successful. Brother Galusha spends a part of his time with them, and a part with destitute portions of the country. The calls are numerous, and he is able to supply only a part of them. The friends in the East are anxious that he should visit them, and if time be prolonged, he thinks to do so in the autumn.

In all the places we have visited thus far, we have found the Advent cause prosperous beyond our expectation. The brethren are strong in faith, spiritual, prayerful, and deeply engaged in the work of God.

We leave for Cleveland this evening.

J. V. HIMES.

BUFFALO, August 8, 1844.

A Strange Test—

IF IT WERE FOUNDED ON A FACT!!

We cut the following from the "Gospel Standard." It will be sufficient to say that we have no subscriber in Columbia, S. C. of any name. We sent this paper a short time to a man there by the name of A. Fitch, but he refused it some time since. It is therefore no test of the faith of our brethren at the south who are waiting for the coming of the Lord.

"SOUTHERN ADVENTISM TESTED.—We have sent several Nos. of the Standard to a subscriber of the 'Advent Herald,' residing in Columbia, S. C. by the name of A. F.—, and last week a number was returned with the following written on the margin:—

'Don't want any of your D—n abolition papers—would not pay postage on them for them.'

W. M. F.

We cannot but think this was written by some other member of the family—but however that may be, it is an index to Southern Adventism."—*Gospel Standard*.

The Prophecies of Daniel.—No. 1.

THE VISION OF NEBUCHADNEZZAR.

BY GEORGE BUSH.

We have received from Prof. Bush an octavo pamphlet of 72 pages, with this title, which contains his commentary on the first 33 verses of the 2d chapter of Daniel. In explaining the image it applies its various metals to the four universal monarchies of Babylon, Medo-Persia, Greece and Rome; and takes the view that we are now in that era of the world which is to be distinguished by the setting up of a fifth—God's everlasting kingdom. The only thing from which we thus far materially dissent, is his view respecting the smiting of the image, which he supposes is to be a "gradual" process. It seems that no evidence for such a conclusion is presented from the *text*; and as some might be interested in a perusal of the argument, we here present a specimen of his reasoning, which

will be seen to be based entirely on assumptions. Prof. Bush's purpose is to go through, in a series of numbers, the prophecies of Daniel. Price of a single No., 25 cents.

Thou sawest till that a stone was cut out without hands. Chald. thou wast seeing, or wast made to be seeing; i. e. didst continue seeing. The visionary scene was of somewhat long continuance, and while the king, held in a kind of entranced vision, was occupied in steadily gazing at the grand spectacle, it was suddenly changed by an unlooked for incident. The image, it would seem, had its station on a plain in the near vicinity of a mountain, (Vulg. 'abscissus est lapis de monte,') from which a stone becomes in some mysterious manner detached, and is somehow carried against the feet and lower part of the giant statue, so as at length to cause its entire prostration to the ground, and the final pulverizing of all its parts. The impression would perhaps be natural, from the wording of the narrative, that the entire effect was speedily consummated by the almost instantaneous overthrow and disintegration of the image. Yet, upon further consideration, we can hardly rest in this as the true construction. We cannot but feel it extremely doubtful whether the symbolical action of the stone was designed to teach the abrupt reduction of the image to dust. If we look at the intrinsic proprieties of the visioned scene, it is obvious that a large stone smiting against such a colossus, even though it had previously rolled down the declivity of a mountain, which, however, is not expressly asserted, would merely break it into large blocks or fragments, and that a continued and long-protracted smiting would be necessary to reduce its substance to an impalpable powder. Indeed, it may be suggested whether it was not in fact with a view to guard against this impression that no express mention is made in this place of the mountain from whence the stone derived its origin. We find such mention in v. 45 in the prophet's exposition of the dream, but as nothing is said of it here, the spirit of inspiration may have intended that the mind should be left free to conceive of an effect indefinitely prolonged, which could scarcely have been the case, had the stone been represented as rolling violently from the summit of the mountain to its base. The character of the prophetic symbols is always subordinate to the actual realities which they adumbrate, and we shall see from the ensuing explication of these mystic shadows, that such an interpretation is forced upon us by the actual verities which we are to recognize under them. An exact rendering of the original gives a shade of meaning somewhat different as to the relation of the stone to the general scenery. "Thou wast seeing until the cutting out of a stone which was not in hands." The non-agency of the hands, therefore, we may understand as well of the impinging of the stone against the image, as of its excision from the parent mountain. Neither in its origin nor in its action is it to be referred to human hands or human might. By a secret and unseen power it is borne against the huge metallic fabric, and that not in a single stroke, but in a prolonged collision, till at length the entire image is brought to the ground, and all its materials triturated to dust.

THE HOPE OF ISRAEL.—We would say to Bro. Turner that we supposed the Herald had been sent in exchange, until we received his last No. We ordered it sent on the receipt of the first No.

The Advent brethren in Watertown will resume worship in the Hall, where they formerly worshipped, the first Sabbath in September, if time continue. The Bible doctrine of the Advent will be the prominent theme. The public are invited to attend.

It will be seen that the Derry camp-meeting is deferred to Sept. 9th.

Christianity did not come from Heaven to be the amusement of an idle hour, to be the food of mere imagination; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." No; it is intended to be the guide, the companion of all our hours; it is intended to be the serious occupation of our existence.—*Bishop Jebb*.

Prophetic Symbols.

EXTRACTS FROM DAUBEZ'S SYMBEOLICAL DICTIONARY.

GARMENT, Habit, or Clothes, is the appearance before men.

White is the color of garments not spotted with any uncleanness; and therefore white garments were the attire of such as offered sacrifice; to shew the holiness of their lives, and the purity of their conscience; their being free from pollution, and their being in God's favor. See Ps. li. 7; Is. i. 18; Eccl. ix. 7, 8. Hence, white garments, as being worn upon solemn festivals, were the tokens of joy and pleasure: as in Eccl. ix. 8; Isa. lli. 1, lxi. 10; Rev. iii. 4. The same custom of wearing white garments upon festival days, was also amongst the pagans.

Kings and nobles were also arrayed in white garments. (Gen. xli. 42; 1 Chr. xv. 27; Luke xvi. 19, xxiii. 11; Jam. ii. 2.) And so God gave to the Jewish priests white garments; as ensigns of honor and glory, as well as of purity and holiness. Ex. xxviii. 2, 40; Lev. xvi. 4.

According to this, *not to defile one's garments* signifies, in the highest sense, not to pollute one's self with idolatry; and consequently to abstain from all inferior kinds of pollution. Rev. iii. 4.

In the primitive Church, persons, as soon as baptized, received new and white garments, in token of their being cleansed from all past sins, and as an emblem of that innocence and purity to which they had then obliged themselves. These garments they wore for seven days; and then they were laid up as an evidence against them, if they ever revolted from that holy faith and profession which they had embraced, and publicly made. And in this sense, not to defile one's garments, is, not to act contrary to our baptismal vow, and engagements.

To keep the garments, Rev. xvi. 15, is to preserve our faith and Christian virtue, pure, whole, and entire, because as garments cover and adorn the body, so do these the mind. 1 Peter iii. 4.

Garments of Scarlet were worn by the Roman emperors, as their proper and characteristic habit. And hence Pilate's soldiers, as being Romans, in derision clothed our Savior as a king, by putting on him a scarlet robe, Matt. xxvii. 28.

Garments of Sackcloth.—Sackcloth signifies any matter whereof sacks were made anciently; which was generally of skins without dressing. The ancient prophets were, some of them, if not all, clothed thus. And for this reason the false prophets affected this garb too; for which God upbraids them in Zech. xiii. 4: "Neither shall they wear a rough garment to deceive." And so our Savior (Matt. vii. 15,) describes also that sort of men. Elias the great prophet was so clad, 2 Kings i. 7, 8, and therefore as a symbol that he left Elisha his successor, he left him his mantle, which Elisha put on, having rent and cast away his own clothes; 2 Kings ii. 12, 13. And therefore, when the sons of the prophet saw him with that garment, they said immediately, that the spirit of Elijah rested on Elisha. So Isaiah, ch. xx. 2, had a sackcloth upon his loins as a prophet.

These prophetic garments might be either sheepskins or goat-skins, to which St. Paul alludes, Heb. xi. 37, or even of a camel; as John the Baptist's, Matt. iii. 4, who wore that, not only as a prophet, but also as a Nazarite.

Sackcloth was also the habit of mourners and men in great affliction and consternation. (Gen. xxxvii. 34; 2 Kings vi. 30; Ps. xxx. 11; Is. xx. 2, l. 3.) And perhaps the prophets wore it as a sign of their mourning for the sins of the people, and for the dishonor their God suffered thereby: and hence all of them preached repentance.

GATES are a security to a city. Therefore in Ps. cxlvii. 13: "He hath strengthened the bars of thy gates," signifies, that God has given Jerusalem security, and put it out of danger. So in Job xxxviii. 10, "the setting of bars and gates against the sea," is the securing of the earth from its outrages.

Gates open, are a token of peace; *shut*, of fear, (John xx. 19,) or of a state of war; or a sign of affliction, misery, and desolation. Jer. xiii. 19.

GEMS were looked upon by the ancients as having a power, if managed right, and consecrated according to their rituals, to perform great wonders, and especially to prevent delusions, and were therefore thought instrumental in divination; and in particular, as to the administration of justice, to deliver oracles, and shew the truth of any thing present or future.

By this may be illustrated the history of Moses about the exaltation of Joseph, who was found to excel in wisdom and discretion all the magicians and wise men of Egypt. "See, I have set thee over all the land of Egypt. And Pharaoh took off his ring, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck."

For the same reason, and to keep the Israelites from the use of magic, so much used by the Egyptians, did God order a breast-plate of judgment to be made for Aaron, in which were to be set, in sockets of gold, twelve precious stones, bearing the names engraven on them of the twelve tribes of Israel.

The said breast-plate, so composed of the said stones, was to be used as an oracle upon great emergencies; and the said stones, so placed in the breast-plate, from the use they were put to, were called Urim, fires or lights; and Thummim, perfections or truth: (Exod. xxviii. 30,) perfection and truth in the Scripture style being synonymous in sense, (Joshua xxiv. 14,) because what is perfected is truly done, neither false nor vain, nor yet unexecuted, but accomplished.

Lastly, as gems are the symbols of God's oracles, of his will and commands; so by the color of the gems may his will, or the disposition of his countenance, be known, whether for good or evil. Thus when God shewed himself, or at least the place of his standing, to Moses, Aaron, Nahab, and Abihu, and the Elders of Israel, (Exod. xxiv. 10,) he stood upon a paved work of sapphire stone, and as it were the body of heaven in its clearness, i. e. he was resolved to show himself constantly good and kind, and as pleasant as the serene sky. The LXX. have it "as serene and clear as the sight of the firmament above the clouds, not to be broken with any rain;" understanding by it, the wonderful kindness and fatherly affection of God toward them at that time; and this may be confirmed by the exposition of the colors of gems given by the Indian Interpreter in chapter cclxvii., where he explains,

The *white color*, of good will and favor; the *red*, of joy from success in war, and being a terror to enemies; the *blue*, of joy, from gentleness and moderation; the *green*, of great renown from constancy, faith, and piety.

GIRDLE, the symbol of power, and strength, and defence, and honor. Thus in Job xii. 18, "He girdeth their loins with a girdle," is explained to signify that God gives them their honor and strength to defend themselves and be obeyed; and in verse 21, "He looseth the girdle of the strong," is explained by "He weakeneth the strength of the mighty." So Job xxx. 11, "Because he hath loosed my cord, and afflicted me." The latter expression explains the former; *my cord*; the same word signifies *excellency*.

The same signification is also collected from Is. xi. 5. In chap. xxii. 21, the prophet saith, "I will strengthen him with thy girdle, and I will commit thy government into his hand," where this latter expression appears to be synonymous to the former, as it often happens in the prophets.

Isa. xxiii. 10, "There is no more girdle," is explained in the translation by strength. So in Isa. xlv. 1, "I will loosen the loins of kings," signifies, I will take away their strength: so in the 5th ver., "I girded thee," signifies, I strengthened thee. And so in other places, *to gird* is the same as to strengthen, and to arm. 1 Sam. ii. 4; Ps. xviii. 39; lxx. 6; 2 Sam. xxii. 40.)

GOLD is the symbol of the great value, and also duration, incorruptibility, and the strength of the subject to which it is applied.

Is. xlii. 12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." See Lament. iv. 2. So vessels of gold, as being precious, are opposed to vessels of wood and earth, in 2 Tim. ii. 20.

Riches are the strength of a man, (Prov. xviii. 11,) for power and riches go together, and are akin in the way of the world. And hence gold, symbolically, signifies power as well as riches.

LETTER FROM BRO. N. FIELD.

DEAR BRO. HIMES.—As an additional evidence that Bro. Miller is sustained in his interpretations of prophecy, by the most learned and Orthodox divines of the last three centuries, I send you an essay on the Two WITNESSES, from the pen of the Rev. Gideon Blackburn, D. D. of the Presbyterian Church. He has been dead some few years; but

who, in his life-time, was one of the most eloquent and learned clergymen of the west. He died at an advanced age, honored and beloved by both clergy and laity of the church to which he belonged. You will see that he gives to the 8th and 9th chapters of Daniel a correct application, and interprets the 2300 days substantially as we do. Dr. Blackburn, Dr. Wilson, Alexander Campbell, and a host of others agree with Bro. Miller, that these days are years, and reach to the fall of Anti-Christ. The two latter gentlemen extend them to 1847, when Rome is to be destroyed. The only point of difference is this:—Bro. Miller believes that the Papacy will be destroyed by the personal coming of Christ; and they believe that it will be destroyed in some other way. But any how, it is, according to them, to go down like a millstone into the sea in 1847. As to the mode or means of its ruin, we choose to take the declarations of Daniel, Paul and John for that. Paul particularly says that it is to be done by the brightness of the Lord's coming. Hence if it is to be destroyed in 1847, the Lord will certainly come then. So, then, if we are mistaken about the time, it will not be long until Brother Campbell and Wilson's time will be put to the test. I judge from their profound silence of late that they are somewhat doubtful about it. Bro. Campbell promised, when the Jewish year of 1843 past, to take up and analyze the arguments of Bro. Miller, and show their fallacy. But I see no prospect of the forthcoming refutation as yet. He is doubtless sensible of the fact, that he has fully acknowledged the soundness of Bro. Miller's rules of interpretation, especially in their application to the prophetic periods. The only question at issue is "What is to happen at the end of the days?" Brother Miller concludes that the Lord will come. Bro. Campbell concludes that Papacy and all other Anti-Christian abominations will be exterminated. So, then, a stupendous event must occur in 1847, or his Biblical learning goes by the board as well as Brother Miller's.

I admire Bro. Miller's honesty; and am more and more persuaded that he has been raised up in the Providence of God, to give the last note of warning to a sleeping church, and a guilty world. For wise purposes, inscrutable to us, perhaps to try our faith in the event itself, God permitted him to be mistaken a little in the reckoning. It cannot be long that he will be jeered and taunted by sinners, and ungodly professors. During the time the vision tarries, I pray that he may be comforted and established in heart; and patiently bear his trials. May God bless our old Brother, and all who are identified with him in suffering for having preached the blessed hope.

The churches are in a desperate state in the west. Politics have swallowed up every thing. There is a perfect storm of excitement in this State and Kentucky, the like of which has never been seen before. Men, women, and children are alike involved in the fearful strife. Religion is scarcely a secondary affair. Farewell. N. FIELD.

JEFFERSONVILLE, July 29, 1844.

From the (Danville Ky.) Pedobaptist of 1829.

The Two Witnesses.—Rev. ch. xi.

The two witnesses are said to be the two olive trees of the vision of Zach. iv. This representation is brought to the apostle's mind to apprise him, that the thing designed was not to be referred to a succession of men, but to eternal ordinances appointed to give motion and activity to the services of the altar. In the tabernacle in the wilderness, and afterwards in the temple, the candlesticks were so fashioned, that on their branches were bowls in the form of a shell of an almond, in which the oil, the material for light, was contained. The oil was obtained from the olive tree; therefore in Zachariah's vision, two olive trees are seen, one on each side of the bowl, pouring in the oil,—a representation of the influence of the spirit in giving efficacy to the worship to be maintained; and the branches by which the oil is conveyed are said to be the two anointed ones, or two external signs, to stand as witnesses of God's agency, before the world. To anoint, according to the idiom of the orientals, is to appoint, constitute, or ordain by divine authority, in the church, any thing to be a standing memorial of God's fidelity. In this vision, Zerubbabel, who had been commissioned to erect the temple after the captivity, was encouraged that the house he should build, should not only enjoy eternal ordinances, but should have also the blessing of God's spirit attendant on it, until the coming of the Messiah, who would set up a church, of which that

house should be an emblem, and appoint ordinances which should be standing witnesses to the truth of his mission, and by which he would give efficacy to the light of his word among all the nations of the earth, to the most remote generations. It is in allusion to this fact, that John saw Christ in the midst of the candlesticks (Rev. i. 20,) and in the text by the two witnesses being the two olive trees, which were in fact to continue in the ordinances of baptism and the Lord's Supper before the whole world, and bear unbroken testimony. For more than 1200 years they should prophecy in sackcloth, or have their testimony much obscured and disregarded. That John understood their ordinances in this light, is evident from his first epistle, in which (v. 8.) he says, "There are three that bear record on earth; the spirit, the water, and the blood; and these agree in one" united testimony, that Jesus is the Son of God: the Holy Spirit in giving and confirming the Scriptures, and in disposing hearts to embrace the truth; the water in baptism, to perpetuate the evidence of purification by the spirit and sprinkling of the blood of Christ: the blood in the ordinance of the Lord's Supper, designed to confirm the soul in the remission of sin, and in progressive sanctification, with the certainty of having its robes washed in the blood of the Lamb. These ordinances, baptism and the Lord's Supper, were appointed by Christ, as memorials of his new dispensation, in the place of circumcision and the passover, which were restricted to the Jewish nation; but these newly instituted ordinances were to be free to all nations, and to continue to the end of time. Their testimony was beautifully and strikingly represented by the constant flame of the lamps in the temple, ever bright from a continual supply of oil from the olive trees passing through the bowls.

That the church should continue until the day of judgment—that she should have ordinances after the coming of the Messiah which should stand before the God of the whole earth—that though "the sacrifice and oblation" should cease, yet the church in her more simple institutions should be so securely founded, that notwithstanding persecution should rage, and Antichrist reign for forty-two months, or 1260 years, the outward court only should be trodden down, and the two witnesses or the ordinances of the church should afford a constant testimony—and although they should "prophecy in sackcloth," i. e. not be permitted clearly to testify to the world, and should be proscribed by the authority of Antichrist, yet they should survive until the kingdom and rule under the whole heaven shall be given to the saints, seems to be plainly indicated by prophecy, especially that of Daniel, which illustrates the figurative language of this passage. He says, that from the decree of Artaxerxes Longimanus "to rebuild and restore" the temple after the Babylonish captivity, 70 weeks or 490 years were to be numbered until the last state of the church under Messiah, should be permanently settled. The prophecy is divided into three parts. The first period, 7 weeks or 49 years, until the civil policy should be restored; the second period, 62 weeks or 434 years, until Messiah should be anointed, that is baptized, and thereby inaugurated into his public office; the third period, one week or seven years, until the covenant should be confirmed or the gospel church established, but in the midst of that week He would cause the ceremonial ritual to cease, by his own death as a sacrifice for sin. The event of his death was to be effected by the authority of this fourth beast, or kingdom, the Roman empire, from which should proceed the little horn that should destroy the Holy city; or the man of sin, under the specious appearance of religion, should tread down the outward court for 42 months, but even during that period the two witnesses should prophecy though in sackcloth—the established ordinances of Baptism and the Lord's Supper should continue, although their testimony should be obscured by human inventions, so that their influence should not be fully felt.

Now upon close examination, it will be found that Christ was born at the feast of Tabernacles, at the autumnal equinox, 4001* years from creation; on the first of his 30th year was anointed or baptized; at the vernal equinox, when he was 33 years and six months old, he was crucified. The temple was destroyed by the Romans the year 70; and John of Constantinople, one of the heads of Antichrist, assumed the title of universal bishop, in 584. The title was confirmed to Boniface, bishop

of Rome, the western head of antichrist, in 606, by Phocas the emperor.

The reign of antichrist in which he was to tread down the outward court, was to be 1260 years; and according to Daniel he was to be destroyed at the end of 2300 prophetic days or years from the date of the decree above mentioned. If we count from the date of the decree to the birth of Christ 456 years, (or by modern chronology 459,) to his baptism 30, and 7 to the established state of the church, we have 490. To 456, the beginning of the Christian era, add 1829—2285, to which 15 years yet unexpired, added, will make 2300 from the decree, and bring us down to the year 1844, or the modern date 1847. But if we deduct from 1844—1260, the reign of antichrist, we have 584 as the time of his rise. But the treatment of the witnesses here referred to, was to continue till near the conclusion of his reign: and to mark this as the actual state of these external ordinances was the design of the figures and hieroglyphics used in Rev. ch. xi. G.B.

FOREIGN NEWS.

By the arrival of the Acadia, the 18th inst., we have intelligence from Liverpool to the 3d of the present month, 15 days later than the last arrival. By the following extracts it will be seen that the whole eastern world is in a confused state.

FRANCE AND MOROCCO.

There has been more fighting between the French and the Moors; in which the latter were again the aggressors, and were again beaten off. It appears from the despatches of Marshal Bugeaud to the Prince de Joinville that the Moors pitched their camp on the 1st of July within two cannon shot of the French camp at Oued Isly, and assumed a threatening attitude. The next morning some light infantry of the Moors fired on the advanced posts of the French. On the morning of the 3d, the Marshal retired, in order of battle, prepared to resist cavalry.

The Moors followed, but without making any attack; and the Marshal conceiving it would have a bad moral effect were he to permit himself to be pursued, determined to take the offensive. The undisciplined cavalry of the Moors were quickly repulsed, and the French horse pursued them beyond Ouchda. The Moorish infantry kept too far off to take part in the engagement, and retreated as the French advanced.

CHINA.

RIOTS AT CANTON. The news from China is to the 1st of May. The *Canton Press* of the 16th of March, says, "On Monday last some Manila seamen, belonging to a Swedish ship at anchor at Whampoa, had a quarrel with the Chinese, who began to pelt them with stones, upon which the Manila men charged the mob, and, it is said, stabbed a Chinese.

The mob, however, after having been dispersed in the first instance, soon returned, and threw stones at the seamen in the company's garden, and the latter had to take their boat.

We were sorry to learn from the Hong Kong Gazette, of the 23d of April, that Commander, the Hon. Erskine Murray, who had proceeded with a couple of vessels to Borneo to form a settlement there, and to establish friendly relations, was betrayed and treacherously murdered, with several of his party, by the Sultan of Coti.

PRUSSIA.

ATTEMPT TO ASSASSINATE THE KING.—The 26th July, at the moment when the King of Prussia was about to set out on a journey, an assassin, named Tschack, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief. The King continued his journey. The assassin is arrested.

NEW ZEALAND.

The Journal des Debats gives the following story, communicated by a correspondent at Akaroa, in N. Zealand.

"Probably before my letter arrives in France you will have learnt that the Mahouris, a tribe of Zealanders, have killed thirty English of this colony; but you perhaps will not know that the bodies of these unfortunate men were eaten. This is but too true. We had been out on a hunting party for about a week, when one evening we arrived among the friendly tribe of Terauparaa or Mahouris, and found them regaling themselves with human flesh. We all conceived that they were eating some captives, or native slaves of their own. As I understand the language, I could not resist expressing my indignation, and I threatened them with chas-

tisement from the crew of the corvette. The savages were alarmed, and endeavored to appease me by saying "They are not men of Mahouri that we are eating, but some Yes-yes,"—for it is thus they call the English. They then exhibited to us the heads of their victims, and I recognized among them that of Capt. Wakefield, one of the distinguished inhabitants of Port Nicholas, who had entertained us at his own house when he went to the town to procure provisions. I was seized with horror at this sight. My companions blamed me for having risked irritating the cannibals, as we were only five against two hundred. But they gave us confidence by saying, "Oh, the *Oui oui* (for so they distinguish us) are good people, but the *Yes yes* are very wicked."—They then related that they had killed the English because they wished to establish themselves into a bay which they had not purchased, and which the Mahouris were unwilling to give up. We then retired, with our hearts full of horror and disgust."

BOHEMIA. A spirit of revolt was manifesting itself every where in Bohemia. At Prague the authorities succeeded in suppressing the movement by energetic measures. This, however, did not prevent revolt from taking place in the small manufacturing towns, where the troops were ready to act at a moment's notice. At Deutschbrod the authorities were obliged to call the neighboring garrisons.

SPAIN.

The accounts from Madrid, state that the widow of Mr. Camacho, the political chief of Valencia, murdered in that city, in June, 1843, had arrived at Madrid, to demand the punishment of the assassins of her husband.

It would appear that the Spanish government proposes to send an expedition against the Moors. The Herald states that Brigadier Mauri, who is to take the command of the Spanish troops now on their march to the south, had arrived at Algeiras.

ATTEMPTED REVOLUTION IN SPAIN.

We have the Madrid journals of the 26th, with a private letter of the same date. The following are extracts:

The posts have been relieved at a later hour to-day. The authorities it appears had some suspicions of one of the battalions who were to be on duty. The order of service was changed, thus making the relief take place some hours later.

Providence has just saved us from a frightful catastrophe—the plan said to have been in agitation was nothing less than to have set fire to the barracks, and, under favor of the first moment of confusion, to have assassinated the officers and the chiefs, and to have delivered up the city to all the horrors of a pillage. These horrible schemes have however been defeated by the zeal and activity of our military and political authorities, and the admirable fidelity of the troops. Amongst the persons arrested is a nephew of Don Alonso Cardero.

It appears nearly certain from all accounts, that the *Exaltados* had an idea of making some manifestation. They had made overtures to the sergeants of some of the regiments, and given them money; but after they had got into possession of the secret, and received the bribe, those men, faithful to their duty, communicated the affair to their officers, and thus prevented the contemplated outbreak. Every precaution continues to be taken.

TURKEY.

A letter from Constantinople of the 17th of July, states that an extraordinary sensation had been created there by the publication of a French pamphlet, in which the Turkish Minister of Finance and a celebrated banker and contractor are accused of a long-continued and enormous system of plunder upon the state purse. A report was in circulation at Constantinople, that the Russians had been beaten in a severe battle with the Circassians, and had lost a large portion of their army.

ITALY.

A letter from Bologna of the 27th of July announces the execution of Signor Gardinghi on the preceding day by sentence of court martial. He was shot in the back on the preceding day. His execution had excited a most painful sensation, but little calculated to allay the ferment that seems to prevail throughout Italy.

The Papal states continue tranquil, the principal leaders of the late insurrection having either been taken prisoners or had fled from Italy.

PERSIA.

There have been some terrible earthquakes in Persia, Tabriz, Tehran, and Ispahan equally felt

*The dates here, are not correct, as they are in accordance with the old chronology.

them. Kiashar, Mana, and various other cities, towns, and villages were more or less overthrown, leaving the inhabitants buried under the ruins.

THE FRENCH IN TAHITI.

A communication appears in the *Times*, of July 30, the prediction of "A British Officer," relative to the recent doings of the French in Tahiti, which has excited much interest. The writer, who encloses his name and address to the editor, pledges himself to the accuracy of the statements. The communication is dated Papeete, March 6. He says—Long ere this can be received, the public will be in possession of the underhand and ungentlemanly manner in which Admirable Dupetit Thouars forced the Protectorate on Queen Pomare; a demand of 10,000 dollars being made on a nation who were unable to pay the former one of 2,000. The paper presented to the Queen was worded in such a Jesuitical manner as to deceive Europe into the belief that it was a voluntary act of the Queen; whereas the alternative was the French guns opening on her people, and laying her towns in ashes. Some excuse was wanted to haul down her flag. This answered for want of a better. 400 marines were landed in the presence of two of the Queen's chiefs; her flag was violently taken down, and the French colors then hoisted; they are still flying. The Queen, being apprised that it was the intention to seize her, and place her eldest son (a boy about seven years old) on a nominal throne, governed by a French regency, fled to her Majesty's ketch the Basilisk. She was received by Lieutenant Hunt, who gave up his accommodation to her Majesty, her husband, and three children, with some other persons of rank. She has resided for several weeks on board this little vessel, not being permitted to land. Some time ago, hearing that her subjects had fled from their homes, had assembled in the mountains, and were in a great state of excitement, of her own accord she despatched a letter which was seized by the French Governor. It has been construed into treason against the majesty of France.

Some of her chiefs were invited in and seized; one of them loaded with irons. They are still confined on board the frigate *Ambuscade*. A proclamation was published ten days ago. The chiefs merely fled, dreading the punishment their friends had received.

On Sunday week soldiers came to a house where the Queen's female attendants resided; they threw their things and the Queen's furniture about, turned them out, and have turned the house into a prison. The poor people having no shelter, have, since then, resided in the British camp.

The French governor has strained every nerve to put this place into a fit state of defence; he boasts that if two months more be given him, he would defy any ship to enter. The small island in front of the harbor is having an earthen embankment of twelve feet raised on it: 15 32-pounders are to be mounted, also barracks built for the gunners. Commanding the entrance to the harbor barracks are built, and a battery being erected, to be armed with 14 8-pounders. Other works are being constructed behind the town on the rise of the hill. The French war steamer went with the proclamation to prevent the natives passing on the isthmus. Some of them, returning to their homes, have been stopped; several have lost their money and other property. The governor has gone with 400 soldiers to erect a fort and hem the people in; an Englishman went with him as a pilot to take the frigate and steamer as far as water would permit. The acting governor had issued a proclamation, declaring this place in a state of siege. All English officers are obliged to be on board at eight o'clock P. M. Last night parties were found destroying all English boats hauled up on the beach: a few renegades who are a disgrace to their country, have had their property spared. An owner of the vessel, who has just sold it to the French Government, not being able to procure an English house, is residing with his wife, and his young children in a native one; he wrote mentioning that his wife is ill, daily expecting her confinement, and requesting he might be permitted to keep a light, but has been refused. He called on the acting governor, informed him of the dangerous state of his wife; the same apathetic reply was given; that no exception could be made in his favor.

The remainder of the communication is occupied with the seizure and detention by the French of Mr. Pritchard, an English missionary, who had rendered himself obnoxious to them; and the writer concludes with saying, "I could swell your paper with

the daily acts of oppression which are being committed."

Mr. Pritchard, our consul at Tahiti, has come home in the *Vindictive*. It is said in the *Rio* papers, that he had been imprisoned, by order of the French authorities in that island, for 21 days, and only obtained his liberty on condition of leaving the country. Queen Pomare had taken refuge, it is further stated, on board the Basilisk sloop-of-war, where she remained when the last accounts came away.

The *Universal German Gazette* states that twenty-four persons lost their lives in the riots at Prague on the 19th of July.

A maniac made an attempt to kill the King of Greece on the 10th of July, which did not succeed.

Beware—The Wolf!

We have just received a letter from brother T. Cole, informing us that that notorious impostor and seducer—*Michael Hull Barton*, was in the vicinity of Lisbon, N. H., and went from there to Cabot, Vt., under the name of *Peter Michael*. He is tall, full six feet high, erect, wears a Quaker dress, of a lightish complexion, about 50 years of age, dark eyes, quite bald, apparently very innocent and sanctified at a first acquaintance. We would warn all against him, under whatever name he may assume, as he is one of "that sort" who "creep in-houses, and lead captive silly women, laden with sins, led away with divers lusts."

Conferences & Campmeetings.

There will be an Advent campmeeting at New Hampton Centre, N. H. the Lord willing, to commence on Tuesday, the third day of September next, and to continue a number of days. Brethren Churchill, S. S. Snow, and others, have engaged to attend. Other lecturers, who can make it convenient, are invited to attend. Those brethren who can, are requested to come with their tents; and those who wish, can be accommodated with provisions for themselves and horses on reasonable terms. For com. N. CAVIS. New Hampton, N. H. Aug. 23, 1844.

SUGAR HILL, N. H. A campmeeting will be held on Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Francoonia, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lecturers, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable. For committee, Artemas Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. Griggs.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N.Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A wagon will be furnished to convey the baggage of our friends to the ground, who may come by the boat. For the committee, E. S. LOOMIS.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on land owned by brother Marvin Wood; the place is well calculated for such a meeting, besides its being in a neighborhood where there are many strong Adventists. The meeting to commence on the 11th of September next, tents to be erected on the 10th; all our brethren from the west, who can come and tent on the ground, we think had better be at the landing, if they come by water, on the 9th; brethren can transport their baggage to the camp-ground free of expense. There is to be a boarding tent on the ground for those who may wish for board on moderate terms. Our preaching brethren are particularly requested to come filled with the Holy Ghost.

Brethren Churchill, Hervey, Jones, Brown, and father Miller are particularly requested to come to our aid. Will the brethren named give us information through the *Herald* whether we may expect them.

Com.—Jas. Smith, G. W. Brown, E. Baker, Wm. Chapin.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sughriff, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

LOWELL, Vt.—There will be an Advent Conference held in the town of Lowell, Vt. on Friday, Aug. 30, if the Lord will. Brethren Shipman, Kimball, Clark, and others who may find it convenient, are requested to attend. The above named brethren will call on Mr. Perry, who kindly offers to entertain the preachers during the meeting. The meeting will commence at 10 A. M. Thomas Sutcliffe.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on the 9th of September, and continue one week. A pleasant and convenient spot has been selected, in a grove situated 1 1/2 miles from Derry Lower Village, and half a mile from Cheeny's so called. The brethren and sisters in this vicinity, are earnestly invited to attend and bring their tents and provision with them, prepared to stay through the meeting. Brn. T. Cole, and R. Plummer will attend, and other lecturers are respectfully invited.

N. B. Those who do not come provided with tents and provisions, will find good accommodation and board on the ground, and are requested to come on Saturday previous.

TROY, Vt.—There will be a campmeeting held, if the Lord permit, in the town of Troy, Vt., to commence on Wednesday the 4th of September next, and continue over the Sabbath. The brethren from the several towns all around, are earnestly requested to attend with their tents, and come up to the help of the Lord against the mighty. The grove is on the land belonging to Br. A. Brown, half a mile from the South Village on the west side of the road. Good accommodations on reasonable terms. Brn. Shipman, Kimball, Bennett and Billings, with others who may find it convenient and duty, are earnestly requested to attend.

Signed by order, and in behalf of the committee. Aug. 19, 1844. T. SUTCLIFFE.

Letters received to Aug. 24, 1844.

Theophilus Colson by pm \$1 pd to end v 6; E W Coffin by pm \$1 pd to end v 8; J Tewksbury by pm \$1 pd to end v 8; G Stevens by pm \$1 pd to end v 8; Calvin York by pm \$1 pd to 181 v 8; J Frost by pm \$1 pd to end v 7; B Bond by pm \$2 pd to end v 6; Jesse Thompson by pm \$2 pd to end v 7; C Dubois by pm \$1.50 pd to end v 7; S Strong by pm \$1.50 pd to end v 7; H Stillwell by pm \$1 pd to end v 8; H Holden by pm \$2.68 pd to end v 7; D Eaton by pm \$1 pd to end v 6; S Stewart \$1 pd to 206 in v 9; Dr Fondray \$1 pd to end v 8; E R Pinney by pm \$1 pd to 215 in v 9; L C Foster \$1 pd to end v 8; D S Killins by pm \$1 pd to 162 in v 7; C S Barnes 50c pd to middle v 8; C Hardy by pm \$1 pd to 179 in v 8; Dr Partridge by pm \$1 pd to end v 8; W Bartlett by pm \$1 pd to end v 7; Wm Willey by pm \$1 pd to end v 7; J Willoughby by pm \$2 pd to 210 v 9; W Moore by pm \$1 pd to 210 v 9; H Fay by pm \$1 pd to end v 8; Mrs A Bliss by pm \$1 pd to end v 8; P Bromly by pm \$1 pd to 201 v 9; W Snow by pm 50c pd to 181 v 8; J Bixby by pm \$1 pd to end v 8; C A Hulson by pm \$2 pd to end v 8; J F Barry by pm \$2 pd to end v 6; Wd Fanny Clark by pm \$1 pd to middle v 8; C Hatch \$1 pd to end v 7; O Bennett \$1 pd to end v 6; A Pierce \$4 pd to end v 7; Miss J Moulton by pm \$2 pd to 176 v 8; W Cargill \$1 pd to end v 8; C Ware pd to end v 8; E J Jonsson \$1 pd to end v 8; D Dustin \$1 pd to 186 v 8; L Lord by pm \$1 pd to end v 8; Ezra Baker by pm \$2 pd to end v 8; R Greeby by pm \$1 pd to end v 7; J Boutwell by pm \$1 pd to end v 8; Dea A Thayer \$1 pd to end v 8; C Morrison \$1 pd to 185 v 8; D Snow Jr by pm \$1 pd to end v 8; S Henson by pm \$1 pd to end v 7; R Woodcock by pm \$1 pd to end v 6; S Thatcher by pm \$1 pd to end v 7; Phineas Davis by pm \$1 pd to end v 8; Miss L Weld by pm \$1 pd to end v 8; Wm Kelley by pm \$2 pd to end v 8 all right; John Burditt by pm \$1 pd to end v 8; K Ford by pm \$1 pd to 190 v 8; E McLeod \$2 pd to end v 7; N B Clements by pm \$1 pd to end v 8; S Gove by pm \$1.40 pd to end v 7; W O Lawrence by pm \$1 pd to 178 v 8; J Shutliff by pm \$1 pd to end v 7; R Allen by pm \$1 pd to end v 8; A C Parker by pm \$1 pd to end v 7; pm Newark N J; pm Troy N Y; pm Addison Vt; A Fitch 25c postage pm would have frunked it; pm Contoocookville N H; J S White; G S Miles \$20; N G Howard \$3; pm South Glasterbury Ct \$1; Luke Newton; pm Sheepscot Bridge; W B Start; J C Wellcome; R E Ladd \$3 50; H Libbey; D Daniels; G T Stacey \$17.50; pm E Livingston Me all right; H Bradley; pm Starksboro' Vt; T L Tullock; H Heyes; W Wilnot; E McLeod \$5 for himself; W Willmot; T Sutcliffe; Mrs R Everett \$1 pd to end v 8; D Hart by pm \$1 pd to 211 v 9; W A Curtis by pm \$1 pd to end v 7; Ives Hart by pm \$1 pd to end 196, Is this correct, or was the money intended for Samuel J Hart? Wm Fulton by pm \$1 pd to end v 7; L M Lowell by pm \$1 pd to end v 9 for 2 copies; M Lincoln by pm \$1 pd to 206 in v 9; C Sheldon by pm \$2 pd to end v 7; G Dearborn by pm \$2 pd to end v 8; Rev J Byron by pm \$1 pd to end v 6; Mary Stearns by pm \$3 pd to 193 in v 8; A Ladd by pm \$3 pd to 177 in v 8; pm Palmer Depot Ms; pm Portsmouth N H; pm Greenwich N Y \$1 for Mid Cry.

THE CAMPAIGN.

Brethren Himes and Miller will lecture in Harrisburgh, Pa. Sept. 8. Philadelphia, Sept. 15, New York, Sept. 22.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, September 4, 1844.

WHOLE NO. 175.

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When shall the Voice of Singing.

"When shall the voice of singing
Flow joyfully along,
When hill and valley ringing
With one triumphant song—
Proclaim the contest ended,
And Him who once was slain,
Again to earth descended,
In righteousness to reign?"

When shall the new creation
Burst on our raptur'd sight,
And th' holy prophet's vision,
At day-star's rising bright?
Oh, when shall we see Jesus,
And like him all be made?
He cometh quickly! Praises
To his precious name be paid!

There will be no more crying,
Nor sorrow in that day;
And pain, and woe, and dying
Will all have passed away;
For in "the restitution,"
All will be joyful then—
The blessed Jesus dwelling
With th' sainted sons of men.

The fir and box together,
Will mingle beauty there!
And all the trees of Eden,
With fruits be blooming fair.
And in God's holy nation,
They shall no more destroy;
But peace and full salvation,
Possess without alloy.

"Then from the lofty mountains
The sacred shout shall fly,
And shady vales and fountains
Shall echo the reply.
High tower and lowly dwelling,
Shall send the chorus round,
All hallelujahs swelling,
In one eternal sound!"

C.

From the Midnight Cry.

To Charles P. M'Ilvaine.

BISHOP OF THE CHURCH OF CHRIST.

Dear Brother:—I had the pleasure of receiving a letter from you last Spring, in which you informed me that you sympathized with me, in my feelings upon the immediate advent of our Blessed Lord: that it is a doctrine very precious to you and your family; that you teach it nigh, even at the doors; and that

(without committing yourself positively as to the year of the advent,) you see no reason why the Lord may not appear in a few months. Now, my dear brother, having arrived at this tremendous crisis of this world's history, you will allow that it becomes us to inquire, most diligently of God,—“What wilt thou have me to do?”—and this, without the least consultation of “flesh and blood.”

My position is responsible enough—but permit me, with all due deference, to inquire—What is the responsibility of those whom God has placed officially at the head of his church?—whom he has appointed as watchmen upon the towers of Zion? Surely it is their duty, not only to give warning of the *time of night*, but to see, too, that all those to whom they are officially related—over whom they have an ecclesiastical superintendency—are likewise awake—up, and doing. For my own part, I confess that I have continual sorrow, and heaviness of heart, over a church which appears, for the most part, to have fallen asleep in the arms of the world, while the Judge standeth before the door—and will surely, in a few days, rise and shut it forever! I appeal to your superior wisdom—What can be done? Cannot we do something to awaken the sleeping virgins, and induce them to rise and trim their lamps? We can—we can do great things; we can do all that God requires us to do—and this is enough. Let us be able to say with the apostle—“I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that *love his appearing*.” Now, my dear sir, it is a well-known fact, that the immense majority of our branch of the professed church of Christ *do not love his appearing*; nay, more—they *dislike* the subject of his appearing, and denounce as fanatical and hateful, all who, loving this appearing, show by their conduct that they believe as *we do*—that now it may come any day. This is also the condition of the great majority of professors of all other denominations. What then would be their fate, were Christ immediately to appear? As certainly as there is a God in heaven who judgeth righteously and will not lie, I believe *they would go down to hell!* How fearful will be the doom of the unfaithful shepherd, who by direct opposition, by negligence, or fear of man—leading to silence—shall say, “My Lord delayeth his coming,” and refuse to give meet *in due season!* The destiny of such is often described in the Bible in fearful colors. “The Lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; and there shall be weeping and gnashing of teeth.” In reference also to this weeping, let them read the last verses of the 25th chapter of Jeremiah. In that chapter the Lord gives a brief outline of the judgments that shall be poured out upon the world, from the time of Nebuchadnezzar, king of Babylon, down to the great battle of God ALMIGHTY,

when the nations of this world shall be dashed in pieces, and the slain of the Lord cover the earth from one end of it to the other: then follows the weeping—the howling of the unfaithful servants—shepherds of the flock.

That great day, you and I *know*, is just upon us; and what, I ask, are the great body of the watchmen doing? Ask them even of the time of the night, and they will laugh you to scorn. Attempt, farther, to awake them up, and the dear people who are looking to them for the bread of life, and they will turn and smite their fellow servants! O my God! to what times we have come! Were Christ upon the earth, I doubt not he would say unto them as he did to the Pharisees of old,—“Woe unto you, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in!”

It is, I assure you, my dear sir, a cross for me thus boldly to speak my faith in the word of God, and of the awful state of things to which we have arrived. But, so it is. Christ foretold that when he should come again, he would find little faith on the earth—that iniquity would abound; in short, it would be as it was in the days of Noah and Lot. Were the great governing powers of the present dispensation, including the world and the great majority of the professed church who are seeking the honors of this world—were these progressing in holiness—just so long in the mind of God there would be no need of an immediate judgment. But, as they are—iniquity abounding to an awful extent, and the light of faith so low—that *now is midnight—now*, too, is the time for the cry,—“Lo, the Bridegroom cometh!” We are, then, my dear brother, according to our unwavering belief, immediately upon the breaking forth of the eternal judgment; the great body of the professing church unprepared for—hating the event; and, in the mean time, horrible to relate! the great body of watchmen refusing to give the warning—yea, beating those of their fellow-servants who dare to do this bidding of God! These are facts, which cannot, with truth, be denied. What, then, shall we do?

There are, doubtless, several reasons for this sad state of things on the part of the watchmen. 1st.—There is to be little faith on the earth when the Son of Man cometh. This want of faith, *we know*, dreadfully pervades the great body of the ministry. They believe some truths. But the great truth of this generation—Christ at the door—they believe as little, about as they know about it. True, it is all written so plain in the Scriptures, that they are without excuse; much more so than the ancient church was, in reference to the first advent; still, *we know* that they shut their eyes, lest they should see—close their ears, lest they should hear—be converted, and God should save them. The devil has blinded their eyes in this particular, and leads them captive at his will. He is determined that they shall not sound the cry; and I fear he will secure a great victory in this one matter, unless more of God's people *who have the light*, come out

boldly to the help of the Lord against the mighty. It is not enough that we hold these views in private, and teach them softly, so that they will be heard but a little distance from us. Not so the devil.—He is a *roaring lion*, going to and fro through the earth, seeking whom he may devour. Let us then cry *aloud*, and spare not. Let us come out of our dignified retreats, from being clothed in fine linen, and faring sumptuously every day. Let us come down into the arena of common life—go forth amidst the common people—acquit ourselves like men—do the work of evangelists—bearing the heat and burthen of the day. It is, of course, a want of a living faith on the part of the ministry in reference to the immediate advent, which permits them to be silent. It cannot be that they know it in their hearts, *as we do*, and yet are able to smother that truth—the smothering of which they know will class them with the unfaithful servant, and soon assign them a place amidst weeping and gnashing of teeth. No—this cannot be. The time of little faith *we know* has arrived; darkness covers the earth, and gross darkness the minds of the people; *it is midnight*.

A second reason may be found in the fact, that they do not, *as a body, love his appearing*; they are not sufficiently, *effectually* crucified to this world. They love the world; hence the love of the Father is not in them, as it should be. Enquire of them, and they will acknowledge that it is so. I do not mean that they will acknowledge publicly that it is so; they are too proud and too cunning so to do. Ask them if they love, with all their soul, the last words of their dear Lord,—“*Surely I come quickly*.” Ask them if they can respond to the sweet promise, and say,—“*Even so—come, Lord Jesus, come quickly*.” No. How cold and how cruel they are about the return of that dear one, who loved them even unto death, and who is now interceding night and day that they may love him as they ought. To such, the subject of the advent is disagreeable. They turn from it, and sleep on; so deceitful and desperately wicked is the human heart—who can know it?

Another, and a *binding* reason will be found in the fear of man—in the consultation of flesh and blood, instead of the living God alone. “How can ye believe, that receive honor one of another?” said Jesus. They know that a faithful prosecution of this awful, yet glorious truth, will expose them to the loss of reputation, to the scoffs and persecutions of an ungodly church and an ungodly world. Then, too, a loss of worldly support will ensue, and they will be obliged to cast themselves upon the arm of the Lord, instead of resting longer upon the arm of flesh. But this they have not faith to do—believing that if they seek first the kingdom of God and its righteousness, all things will be added unto them. O that they might listen to the words of their Master—“If ye are ashamed of me and my words in this wicked and adulterous generation, I will be *ashamed* of you when I come in the glory of my Father with his holy angels.” “If ye deny me, *I will deny you*.”

In conclusion, will you not permit me to ask you, if, after more mature deliberation, you will not deem it your duty and privilege to come out more fully in this matter, to the rescue of an “unbelieving and fearful” ministry, especially of that *confiding* people who are looking up to them? The ministry is not without its fears. They are looking to one another for countenance and comfort in the sleep of death, whilst the midnight cry is sounding its terrors in their ears: especially are they looking to those who, they believe, are set over them in the Lord. Nothing, my dear sir, but a most solemn sense of duty, and sympathy for the perishing world, induce me thus boldly to address one whom I

so much love and respect, and at whose feet in days that are past. I have delighted to sit and hear of the love of Jesus. If I may speak the confidence of my soul, I would say—I know that you are ready to be “*offered up*,” and that you are only waiting the word of wisdom. Has not the time come? Has not God opened the way? GEO. A. STERLING.

Elder of the Church of Christ of the Episcopal branch.

Canaan, Ct., Aug. 1844.

Prophetic Symbols.

Extracts from Daubuz's Symbolical Dictionary.

H.

HAIL. A storm of hail signifies the incursion and assault of an enemy: and especially if they come from the north; the congealedness of this meteor bearing upon it the character of that quarter. Examples of this prophetic symbol we have in Isaiah, xxviii. 2: “Behold, the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.” Ch. xxx. 30, “And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones.”

HAIR, according to the design of God, was given for honor to man.

White hair, or hoary head is the symbol of the respect and honor due to the person that hath it. Lev. xix. 22, “Thou shalt rise up before the hoary head, and honor the face of the old man.” And the wise man, Prov. xvi. 31, saith, “The hoary head is a crown of glory.”

Hence we find in Dan. vii. 9, God takes upon him the title of Ancient of Days.

Both the Persian and Egyptian, ch. xxxi, say, the shaving of the head denotes great affliction, poverty, and disgrace. Thus in Is. vii. 20, “the shaving the head, the hair of the feet and the beard, with a razor hired”—the king of Assyria—signifies the troubles, slaughter, and destruction, which was to be brought upon the Jews by the Assyrian king and his armies. Hence also in Jer. xlvii. 5, baldness is destruction.

HAND is the instrument of action, and according to the various uses it is employed about, is its signification to be determined.

To hold up by the right hand is the symbol of great protection and favor. Ps. xviii. 35.

The expression in Mark xvi. 19, “He sat at the right hand of God,” is equivalent to the expression in Mark xiv. 63, “He sat at the right hand of power;” and signifies, that the Divine power and authority is communicated to Christ. So the right hand of fellowship, Gal. ii. 9, signifies a communication of the same power and authority.

To give the hands or hand, as to a master, is the token of submission and future obedience. Thus in 2 Chr. xxx. 8, the words in the original: “give the hand unto the Lord,” signify, yield yourselves unto the Lord. The like phrase is used in Ps. lxxviii. 31; Lament. v. 6.

Marks also in the hands or wrists, were the tokens of servitude; the heathens being wont to imprint marks upon the hands of servants, and on such as devoted themselves to some false deity. Thus in Zech. xiii. 6, the prophet ridicules, by an irony, those who, having by a mark in their hands dedicated themselves to some false god, shall at the time then mentioned be ashamed to own it, and pretend that it was done, not in honor of a false god, but by a master who so marked his servants.

The right hand stretched out is the symbol of an immediate exertion or assistance of power, Exodus xv. 12.

The right hand, or the hands laid on a person, the symbol of a conveyance of blessings, (Gen. xlviii. 14–20.) strength, (Dan. x. 10.) and power or authority. (Num. xxvii. 18.) So

The hand of God upon a prophet signifies the immediate operation of God or his holy Spirit upon the soul and body of the prophet; as in 1 Kings xviii. 46; 2 Kings iii. 15; Ezek. i. 3; iii. 22; viii. 1.

As the hand, so also does the finger of God denote his power or spirit. Thus when our Savior says of himself, that he cast out devils with the finger of God, (Luke xi. 20.) this is said by another evangelist to be done by the Spirit of God. (Matt. xii. 28.) Whereby is denoted that our Savior had the

very power and Spirit of God whereby at his bare command the devils left the possessed: whereas the sons of the Jews could not cast out devils at their bare command, but by invocation of the name of God.

Thus in Exod. viii. 19, the finger of God is a work which none but God could perform. And thus the expression, in Exod. xxxi. 18, of the two tables being written with the finger of God, seems to denote that letters were then first given—that the giving of them was a work of God's design and contrivance, so proper to him as not to be done by any other.

The shaking of God's hand, denotes the manifestation of his power in the execution of his judgments, as in Isa. xi. 15, “With his mighty wind shall he shake his hand over the river,” &c., chaps. xiii. 2; xix. 16; Zech. ii. 9.

The hand lifted up above enemies signifies their being brought into a prostrate condition. Micah v. 9.

God's great power is represented by his *finger*, his greater by his *hand*, his greatest by his *arm*. The production of lice was by the finger of God, Exodus viii. 19; his other miracles in Egypt were wrought by his hand, chap. iii. 20; the destruction of Pharaoh and his host in the Red Sea, by his arm, chap. xv. 6.

God declares that he wrote the Commandments that Moses might teach them. (Exodus xxiv. 12.) But what need was there for God to write them himself, if the invention of letters for the sound of words had been before known, especially after the breach of the first tables, made of a very precious substance, when Moses might as well have written the decalogue himself, as have furnished the second stones?

The invention of expressing sounds articulate by characters, seems to exceed the reach of human wit; and it has been observed and proved by many learned men, that the characters or letters of all nations, which represent only sounds or words, are derived from the Mosaic; and Eupolemus, an ancient Jewish historian, cited by Clemens Alexandrinus, and Eusebius, says, “That Moses was the first wise man who taught first the art of grammar or writing to the Jews; that the Phœnicians received it from them, and the Greeks from the Phœnicians.”

But however, though the finger of God, in this place of Exodus, should not relate to the giving of letters not before known, yet it proves that the law was given by God, and that the writing of it was his peculiar work done by no other than God, or at least at his command.

HARPS, or guitars, (Genesis xxxi. 37,) are constantly in the Holy Scriptures instruments of joy.

Harps of God are either an Hebraism, to show their excellency, as the addition of God often signifies the most excellent things in their kind, being in the Scriptures said to be of God, as a prince of God, (Gen. xxiii. 6,) the mountains of God, (Ps. xxxvi. 6,) the cedars of God, (Psa. lxxx. 11,) and the like. Or else harps given as from God; or harps of God may be harps used in the service of God, in opposition to harps common and profane; as the instruments of music, in the service of the temple, were called the musical instruments of God, (1 Chron. xvi. 42,) and instruments of music of the Lord. (2 Chron. vii. 6.)

HARVEST, in several places of Scripture, denotes some destroying judgment, by which people fall as corn by the scythe. It is thus used in Isa. xvii. 5; Jer. li. 33; Joel iii. 13.

Harvest, upon the account of the corn gathered and laid up, is sometimes used in a good sense. Thus in Matt. ix. 37, Luke x. 2, the raising of the Christian Church is by our Savior compared to a harvest. And the laborers or reapers are the preachers of the Word, and their scythe the preaching of it. See also John iv. 35. And so in Jer. viii. 20, “The harvest is past, the summer is ended, and we are not saved,” i. e. the time in which we expected to be saved is past.

Lastly, harvest, upon the account of the separation of the corn from the earth or stubble, is used in Matt. xiii. 30, as the symbol of the end of the world: when the good are to be separated from the bad, in order for the one to be preserved as corn, and the other to be destroyed as chaff.

According to Bishop Horsley, in Scripture the harvest is always the in-gathering of the objects of God's final mercy, Rev. xiv. 15, 16; Matt. xiii. 30; Mark iv. 29; Hos. vi. 11. “The vintage,” he observes, “is always an image of the season of judgment; but the harvest of the in-gathering of the ob-

jects of God's final mercy. I am not aware that a single unexceptionable instance is to be found in which the harvest is a type of judgment. In Rev. xiv. 15, 16, 'The sickle is thrust into the ripe harvest, and the earth is reaped;' i. e. the elect are gathered from the four winds of heaven. The wheat of God is gathered into his barn, Matt. xiii. 20. After this reaping of the earth, the sickle is applied to the clusters of the vine, and they are cast into the great wine-press of the wrath of God, Rev. xiv. 18-20. This is judgment. In Joel iii. 13, the ripe harvest is the harvest of the vine; i. e. the grapes fit for gathering, as appears from the context. In Jer li. 33, the act of thrashing the corn upon the floor, not the harvest, is the image of judgment. It is true, the burning of the tares in our Savior's parable, Matt. xiii., is a work of judgment, and of the time of harvest, previous to the binding of the sheaves. But it is an accidental adjunct of the business, not the harvest itself. I believe the harvest is never primarily, and in itself, an image of vengeance."

HEAD, in general, as being the governing part of man, always implies rule: and therefore the symbols about the head must shew the qualities and extent of the power to rule. Accordingly, diadems, are constantly the symbols of an imperial or auto-cratistical power, extending itself upon all sorts of power, civil and ecclesiastical; as in Rev. xiii. 1, "Upon the horns ten diadems;" and chap. xix. 12: "On his head many diadems."

The head of a people signifies their king or chief governor; the heads of a people their princes or magistrates.

When a body politic comes under the symbol of an animal, and is so considered as one body, the head thereof, by the rule of analogy, is its capital city. Thus in Isa. vii. 8, 9, a capital city is a head, and taken for all the territories belonging to it. And the Roman authors affected to call Rome the head of the world. By the same rule, cities, inferior to the general head, are themselves capital cities, and therefore heads to their respective provinces.

HEAT (scorching) in Isa. xlix. 10, and so in Rev. vii. 16, is a burning wind frequent in the deserts of Arabia. It comes with such hot, fiery, poisonous puffs, as that it strikes men dead very suddenly.

It is highly probable that this was the instrument wherewith God sometimes plagued the Israelites, and killed them so suddenly.

The ninety-first Psalm, which begins with mentioning God's protection, describes the plague as arrows: as indeed in those winds there are observed flashes of fire. And therefore, in Numb. xiii. 3, the place in which the plague was received, is for that reason called Taberah, i. e. a burning.

And thus Ps. cxxi. 6, "the sun shall not smite thee by day, nor the moon by night," is in the next verse explained thus: "The Lord shall preserve thee from all evil; he shall preserve thy soul."

HEAVEN. According to the ancients, agreeably to whose ideas of things the symbolic language and character were fashioned, there is a threefold world, and therefore a threefold heaven: the invisible, the visible, and the political; which last may be either civil or ecclesiastical.

In Matt. xxiv. 30, Heaven is synonymous to powers and glory; and in the words of our Savior just going before, "the powers of the heavens shall be shaken," it is easy to conceive that he meant the kingdoms of the world should be overthrown to submit to his kingdom.

To fall from heaven, signifies to lose power and authority, to be deprived of the power to govern; to revolt or apostatize.

Host of heaven (Gen. ii. 1.), signifies the sun, moon, and stars, under the symbol of an army; in which the sun is considered as the king, the moon as his vicegerent or prime minister in dignity, the stars and planets as their attendants; and the constellations, as the battalions and squadrons of the army drawn up in order, that they may concur with their leaders to execute the designs and commands of the sovereign. And thus, according to this notion, it is said, in the song of Deborah, "The stars in their courses fought against Sisera." Judges v. 20.

Midst of heaven may be the air, or the region between heaven and earth.

In 1 Chron. xxi. 16, it is said that David saw the angel of the Lord stand between the earth and the heaven, as he was just going to destroy Jerusalem with the pestilence, which vision was exhibited to David, that he might have time and occasion to put up prayers for the city which was going to be destroyed by that plague: so that the hovering of the

angel was to shew that there was room to pray for mercy, just as God was going to inflict the punishment. It was not fallen as yet upon the earth; it had not as yet done any execution.

HORNS, the symbols of power, exerted by strength of arms; because such beasts as have horns make use of them as their arms.

They are used to denote the regal power; and when they are distinguished by number, they signify so many monarchies. Thus horn signifies a monarchy, in Jer. xlviii. 25; and in Zech. i. 18, &c. the four horns are the four great monarchies which had each of them subdued the Jews. See also Dan. viii. 20-22.

The horn of David, in Ps. cxxxii. 13, is explained by the Targum of a glorious king to arise out of the house of David.

Horns upon a wild beast are not only expressive of powers, but also of such powers as are tyrannical, ravenous, and at enmity with God and his saints, as in Daniel, chap. viii.

The size of a horn denotes its intrinsical, physical power, Dan. viii. 5; the smallness of the anomalous horn of the fourth beast, Dan. vii. 8, indicates that its physical power is small, compared with that of the other horns; its "eyes like a man," are expressive of its policy and cunning; and its "mouth speaking great things," denotes its pretensions.

Horns of an altar. An altar, both among the Jews, and the heathen, was an asylum or sanctuary for such persons as fled to it for refuge.

By Exod. xxi. 14, it appears that the altar of Holocausts was, to the Jews, an asylum of crimes undesignedly committed.

Thus Adonijah fearing Solomon, 1 Kings i. 50, arose and went and caught hold on the horns of the altar. So likewise Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar, 1 Kings ii. 28; but because he was guilty of wilful murder, he was slain according to the law, Exod. xxi. 14.

HORSE. The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence in that noble description of the horse, in the book of Job, (Job xxxix. 18-25,) there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of war and conquest. And therefore, when the prophet Zechariah, ch. x. 3, saith, "that God hath made Judah as his goodly horse in the battle," the meaning is, that he will make them conquerors over his enemies, glorious and successful.

HOUSE. To build an house is, in the Hebrew style, to settle a family: to make one prosper. So in Exod. i. 21, "he built them houses," signifies that they flourished and prospered. The same phrase occurs in 1 Sam. ii. 35; 2 Sam. vii. 27; 1 Kings xi. 38. And so in Euripides, "Wisdom is immovable, and keeps together a house,"—an expression found in Solomon, Prov. ix. 1, to the very same purpose. And therefore, in the symbolical language, houses, palaces, and sons mutually explain each other.

HUNGER and THIRST, the symbols of affliction. Thus in Deut. viii. 3, it is said, "he humbled thee, and suffered thee to hunger," where the latter is the instrument of the former. So Deut. xxxii. 24, "they shall be burnt with hunger;" i. e. shall be tormented or afflicted. So to fast is often called to afflict one's soul; as in Lev. xvi. 29, 31; Is. lviii. 5.

By several expressions of our Savior, "to hunger and thirst," signify to be in want of hearing God's Word; that is, to be hindered by persecution from worshipping God in peace. See Ps. xxiii.; Eccles. xxiv. 19; John iv. 13, 14; vi. 35.

The Saints' Home.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." "Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 1, 3, 4, 7.

The Scriptures lead me to contemplate a world of perfect happiness. There is a glory in creation, and a glory in the kingdom of grace; but there is a kingdom beyond the limits of this world which is emphatically—the kingdom of glory; in which there is light without darkness, life without death, joy without sorrow, and holiness without stain.

How sublime is that declaration of St. John! "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." How delightful and consolatory is the thought! Man was placed in the earthly paradise in the image and likeness of God; and all the redeemed and sanctified shall shine forever in the recovered image and likeness of God in the heavenly paradise. Here I see the work of divine grace.

"Now are we the sons of God." Redeemed by the blood of Christ, and renewed by the Holy Spirit, the soul stands in an exalted and endearing relation to the eternal Father. "The Spirit itself beareth witness with our Spirit that we are the children of God."

Here I see the nature of Heaven. "We shall be like him; for we shall see him as he is." The soul, defiled and deformed by sin, is by divine mercy and grace pardoned and renewed, and is thus made like God in the purity of his nature; and thus it is made meet for the inheritance of the saints in light. But further, when this brief, shadowy, imperfect life is over, it shall enter into the world of light, into the immediate presence of God, and have that exalted and intimate vision of Him, of which, in the present state, it cannot possibly have any conception.

Yes: from the clouds of time I look to the effulgence of the world of glory; from the storms and sorrows of time I look to the serenity and the joys of heaven; from the imperfection of this transient and mutable state I look to the perfection of that state which is eternal and immutable. I see the gracious purpose of God; the design, object, and issue of redemption. Thou, O glorious and blessed Redeemer! "shalt see of the travail of thy soul, and be satisfied." By the knowledge of Thee shall many be justified. They who know Thee now by faith, shall finally know Thee by immediate vision. They who follow Thee in the Kingdom of grace, shall walk with Thee in the kingdom of glory. They who in this world "sow in tears," shall in another world "reap in joy;" and they shall join the celestial host in their triumphant song—"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

O my soul! bear with patience the ills of time. Trial, change, pain, and sorrow, are the lot of man; but do thou acknowledge in all things, the will, the wisdom, and the goodness of our Heavenly Father. Let it be thy study, thy unceasing prayer, that thou mayest be in Christ, and Christ in thee; that thou mayest live by the faith of the Son of God; and that, while thou gloriest in Him as thy Prophet and thy Priest, thou mayest obey Him as thy Lord and King, and follow Him as thy example. Do not merely think about the future glory; do not merely talk about it; but diligently, faithfully, and unremittingly prepare for the enjoyment of it. Some amuse themselves with fine dreams and fancies; some speak with fluency on future scenes; but time, if it be properly regarded, is the season for duty. Walk thou, therefore, in the path of righteousness; and look forward with humble, animated hope, to the inheritance of the blessed in the world of perfection and felicity.

In the regions of light, in the everlasting Jerusalem, the "city which hath foundations, whose builder and maker is God." I see all

that is sublime, delightful, and satisfactory. If I look to this world, to its wealth and pleasures, its fame and honors, they are lighter than vanity; but when I look to the future world, to the celestial Canaan, I behold what is substantial and eternal; what fills my soul with a deep, calm, and pure joy.

O, my soul! rejoice in the gospel of Christ; rejoice in Christ himself. It is He who has opened the gate of heaven to all believers, and unfolded to them the boundless prospect of glory and blessedness. Look upward to that better world, and onward to unending ages, and magnify the love and mercy and grace of the Lord Jesus, who has obtained such an inheritance for his people; and order thy conversation as one of his faithful followers.

O Glorious Jehovah, Father, Son, and Spirit, have mercy on me, a miserable sinner; prepare me for heaven, for eternity, for Thyself. Enable me so to believe and act during this short and uncertain life, that my everlasting portion may be with the righteous, through the merits and mediation of Jesus Christ our Lord. Amen.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 4, 1844.

Awake ye, Awake!

In this tarrying time, when so many are prone to close their eyes in slumber, and are in such danger of sinking into carnal security, how important it is that the servants of God should see to it, that they do all they can to awake the slothful virgins to a rightful sense of their true condition.

And, reader, do you realize your true position? Do you at all times feel that the judgment is just before you; and that you are now on the last crumbling verge of probation, when the last dropping sands of old time's hour-glass are fast passing away? If so, you can not sleep on; you will arouse yourself; and look about you, and see where you are, what you are doing, and whither you are hastening,—borne, as you are, on time's swiftest pinions. Remember that now we are settling forever the question on which hangs our eternal all. Any moment may have sealed our doom: for when the Judge shall come, our case will have been decided forever. Before the separation can be made,—the wheat from among the tares,—we must have made our election, and resigned ourselves submissively at the Savior's feet; or have been found wanting.

Therefore, reader, pause; consider well the path you tread, and listen not to the tempter's artful wiles, lest in an unguarded moment your feet shall slide. Snares and pit-falls beset our every way; and as we hasten to the close of earth's eventful story, the dangers will increase. Proud Lucifer, and all his hosts, since they were hurled from heaven, ne'er looked upon our fallen race with half the mingled hate and cunning malice, they breathe forth now. When all his poisoned shafts will soon be spent and in his prison chained, he feels impelled to come down with great wrath because his time is short. Therefore, our danger calls for constant vigilance.

Then sleep not on your posts, nor close your eyes. The drowsiness you feel, is but the arch-deceiver's last resort to gain your soul; and will you sink into his arms, without a dying struggle to reach the shore? O then arouse; gird on your armor; and as you cast your wistful eyes to Canaan's happy land, behold the breakers all around, on which your bark may dash at any moment. Will you

sleep on, when sleep is sure destruction? Will you fold your arms in lazy lock, and dream of heaven, when it is only gained by watchful vigilance? Lull not your soul with the delusive plea that you have goods for many years; or that as this day is, will be to-morrow. Set not your hearts on that where rests the curse; and seek not treasures here: for earth is doomed. Its sentence hangs suspended by a thread; an inch of time is all we have, a speck, and that fast wasting. Soon we shall cease to tread this sin-cursed earth. These fields and hills, and mountain tops, and vales, the mighty forests, and the broad blue ocean, and all we love to gaze upon, will soon have passed away; too soon for those who dream of pleasures here, but not too soon for those who watch and wait, and pray for that long wished for morning. For when the last loud trump shall rend the vaulted skies, and raise the righteous from their dusty beds, all earthly joys will fade; and those whose treasure is in heaven, will then receive their crowns and tune their harps anew; while those who have their treasures here, will part with all their tinsel toys forever. And who shall say that trump may not at any moment sound? There is, then, now, no time to sleep, no time to close the eyes and fold the hands to slumber here; but it is time, high time, to be awake, and up, and doing. The Bridegroom cometh! will ye not go out to meet him? The great High Priest is leaving his mediatorial office! will you not plead the merits of the sacrifice he has given? Our Advocate will cease his intercessions! will you not trust your cause to him while he is pleading for you at his Father's court? The King, who is to sit on David's royal throne forever, cometh to reign! will you not be the willing subject of the Prince of peace? The New Jerusalem, "the city of God," of which glorious things are spoken, is to come down! will you not walk its golden streets? Zion, whose gates the Lord loveth, is to be set up! when the Lord writeth up his people, will you not be there? Eden is to bloom and blossom! will you not walk its green pastures, and lie down beside its still waters? If you will ascend into the Hill of the Lord and stand in his Holy Place, you must be of clean hands and of a pure heart; then goodness and mercy will follow you, and you will dwell in the house of the Lord forever. But if you sleep on, saying in your heart, my Lord delayeth his coming, his kingdom will come and you will have no portion there. O, then arouse, awake, put on your beautiful garments, prepare for the Lord's coming, that it may be well with you in the day of his appearing.

Editorial Correspondence.

CLEVELAND AND AKRON, OHIO.—We had rather a rough and tardy passage from Buffalo to Cleveland, but arrived in season to attend our appointments. This place and the vicinity has been occupied by Bro. Fitch. He has labored indefatigably, and has been much blessed. He has had to contend against the influence of Oberlin, which in this vicinity has been very strong. The Advent doctrine has gained credence with the people who have had a fair chance to hear it; and many who once looked for the *world's conversion*, are now "looking for the blessed hope of Christ's appearing."

In Cleveland they have a convenient place of worship, and a good company, who look for a better country. They received us with open arms. A large number of brethren, also from the country, attended the meeting, and greeted us with a warm friendship and fellowship. The meeting continued two days. During the time, seven discourses were given. The place was filled on the first day, but on the second it was thronged within and without. A large number of seats were prepared with an awning, in the rear of the house, for the accommodation

of the multitude; the speaker standing in the door, so that most could see, and all could hear. The brethren expressed a conviction, that the meeting would result in much good. The faith of the saints was strengthened, and some who had not been decided, came out on the side of truth. Some twelve or fifteen happy souls were immersed in the Lake, by Bro. Cook.

We had the pleasure here to meet with Bro. J. B. Cook, who has labored extensively in the West. He is still strong in the faith and diligent in the work. Several lecturers were present, among whom were Bro. Needham of Ohio, and Bro. Boggs of Pennsylvania. Brethren were present from Michigan, and Wisconsin, and many other parts of the West, desiring help. Faithful men, "apt to teach," are called for, in all parts of this Western field. It would give us great pleasure if we could visit these places with Bro. Miller, where we have been invited; but it is not possible. If anything can be done for our brethren, they shall have help.

CLEVELAND DEPOT.—Arrangements have been made to establish a depot in this place, to supply this portion of the West with publications. All our works will be kept there. The Advent Shield, Message, and any new works that may be published, with the Millennial Harp, may be obtained. Friends will address their orders to T. C. Severance, until further notice.

AKRON.—We were accompanied to this place from Cleveland up the Canal, by about one hundred brethren and sisters, who had chartered a boat to attend the Conference at Cleveland. We had a very pleasant passage, and as the time was spent in singing, prayer, and a lecture by Bro. Miller, we trust it was also a profitable time.

The Conference commenced in the Tabernacle, Aug 13th, and continued two days. Six lectures were given, to full and attentive audiences. We formed a very pleasant acquaintance with Br. Pickards and the flock of his care, and trust that our labors with them will not be in vain. Bro. P. and his people have come out from the Congregational Church, and meeting house,—left all, and put up a tabernacle which accommodates a large audience. They now stand free, and though they have had their trials in common with others, yet they stand fast in the faith, looking for the blessed hope.

We feel grateful to our friends in Cleveland and Akron, for their kindness and attention to us, while among them. May we all soon meet with the "twelve tribes scattered abroad," in the kingdom of God.

J. V. HIMES.

Cincinnati, Aug. 19, 1844.

P. S. We arrived safe in this city on the evening of the 18th, too late for meeting, having been detained by an accident on the river. We commenced our lectures on the 19th. Bro. Miller lectured last evening to about 4,000 people, who listened to him with almost breathless attention. We continue here through the week, of which I shall give some account in my next.

J. V. H.

Cincinnati, Aug. 20, 1844.

The good old Way.

Thus saith the Lord, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Many object to looking and watching for the return of the Nobleman, because it is, according to their view, something new,—a faith unknown until of late.

The primitive church, according to the fathers, watched for the Savior and believed he would reign on the earth. Among those that testified to a Millennium after the personal coming of Christ, were Papias, Justin Martyr, Irenaeus, Tertullian, and Lactantius. The received opinion of the church in or near the days of the apostles, should have

weight with us while inquiring for "the old paths" as they listened to the instructions of those to whom THE FAITH was delivered.

Justin Martyr who suffered martyrdom A. D. 163, says, *I and all Christians who are exactly and in all things, orthodox, know that there will be a resurrection of the flesh, and a millennium in Jerusalem, built, adorned and enlarged.*

Irenaeus who was martyred A. D. 202, said that "some" at that time "endeavored to turn these things into metaphors,"—still most were sound in the faith. About the middle of the third century, Origen arose and with him "commenced a new era in prophetic interpretation, which greatly affected the voice of the church."

Taking a leap of centuries, we come to the testimony of Martin Luther; respecting the system of spiritualizing scripture practised by Origen and his followers, he says, "The allegorical sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than the Egyptian reed. Therefore, Origen, Jerome, and similar of the fathers, are to be avoided, with the whole of that Alexandrian school, which according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass, that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities.

Hear now the sainted Baxter, "The coming of Christ is frequently mentioned in the Prophets as the great support of his people's spirits till then. And whenever the apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming." *Why then do we not use more of this cordial consideration whenever we want support and comfort?* Oh, how should it then be the character of a Christian "to wait for the Son of God from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come."—1 Thess. i. 10. And with all faithful diligence to prepare to meet our Lord with joy. And seeing his coming is of purpose, to be glorified in his saints, and admired in all them that believe, what thought should gladden our hearts more than the thought of that day?

A little while indeed we have not seen him, but yet a little while and we shall see him, for he hath said, *I will not leave you comfortless, but will come unto you.* We were comfortless should he not come. And while we daily gaze, and look up to heaven after him, let us remember what the angels said, "*This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.*" Let every Christian that heareth and readeth, say, *Come, and our Lord himself saith, "Surely I come quickly, Amen. Even so, Come Lord Jesus."* E. C. C.

"Because they have no changes, they fear not God."—David.

Now "the wicked man is in great power, and spreadeth himself like a green bay tree, and he dreams that thus he shall continue to flourish."—Having "heaped up treasures for the last days," he says to his soul, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." But God says unto him, "Thou fool, this night thy soul shall be required of thee."

It is written at the time of the end, "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. iii. 16. They exhorted one another "daily," so much the more as they saw "the day approaching." We read of the same time, "the wicked shall do wickedly, and none of the wicked shall understand,—they think there will be no changes, therefore they fear not God." While the searching cry is sounded, "Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Isa. lvi. 1, or "Fear God and give glory to him, for the hour of his judgment is come," they respond "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "Willingly ignorant" they rock themselves to sleep in the cradle of carnal security, "foolishly take root," and dwell on the earth.

Others spoilt through "philosophy" and "vain

deceit," think there will be no changes: and they count that the Lord is slack concerning his promise that "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10. In their worshipping of Mammon they cry "O earth remain forever!" and reject the word of the Lord. "Yet once more and I shake not the earth only, but also heaven." They put far away the evil day, when the Lord maketh the earth empty, and maketh it waste, and turneth it upside down. They set at nought the solemn declaration, "I will punish the world for their evil, and the wicked for their iniquity, and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." They believe not that the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt.

Away then with the soothing thought that tomorrow shall be as this day and much more abundant. Perish the thought that the dwellers on the earth shall not be disturbed, (Ps. xxxvii. 10.) "for the earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. xxiv. 20. *The great day of the Lord is near: IT IS NEAR, and hasteth greatly,* and to those who through unbelief of these things fear not God, to those it will come as a thief in the night, and they shall not escape.

E. C. C.

LETTER FROM FREDERICTON, NEW BRUNSWICK.

DEAR BROTHER HIMES:—No language in use this side of the restitution, and purification of this sinful world on fire, can express my views and feelings in this interesting day. And I cheerfully acknowledge myself indebted to the Lord for all I enjoy in this dark region. I have concluded that the light that shines through my inmost soul, is a ray of that light that shined in the Hebrews' dwellings, when they were surrounded with darkness that might be felt, and it is evident to me that we are on the eve of a deliverance from the Tyrant, that Pharaoh was but a faint type of.

The world at large appears to be filled with ominous signs in every aspect, and every true believer that does not learn from the more sure word of prophecy their obvious meaning, must be blinded by the god of this world, with pride, prejudice, and unbelief. I see no way of avoiding this melancholly conclusion.

The conduct of many professedly pious, in this day, has prompted me to believe that they have been deceiving themselves, as well as us, as they cannot justify such conduct upon sacred and scriptural principles many in order to shield themselves from the charge, are driven to their last resort, and cover themselves under the *perverted* vines of those called "*learned Professors in Theology*," who are not unlike those of old, who taught for doctrines the commandments of men. Such, was it in their power, would neither enter the kingdom themselves, or suffer others to enter therein. But thank God, they have all but gone their length. Their fiery bolts are nearly expended, and it is pleasing to learn, that in every instance, they have fallen *pointless* at the feet of the Adventists. This blessed fact ought surely to encourage every lover of truth, and unite them more firmly in the bonds of everlasting love. The shout of victory will soon, very soon be heard throughout the Camp of the Lord's host. When the sleeping saints will rise, and their enemies sink with Babylon to rise no more. While we remain in the flesh, we can but pity, and pray for them, but there we shall have no oil for them. Their lamps of profession will go out, and will not afford them one ray of light in the pit of woe.

Having lost my hearing some years since, and not able to hear a lecture from any of the Lord's servants on the second advent, which, above all other subjects, is the most interesting, yet the Lord who has given me a teachable disposition to know the truth, has taken me

into his *own hands*. And while I acknowledge myself a convert of the dear Redeemer under the enlightening influence of the Holy Spirit. I most cheerfully admit that I am a debtor to those, under God, who have been giving their views of prophecy. I mean brother Miller, Litch, and others.

The subject, as a whole, drawn from the Bible *alone*, has been to me like life from the dead; and though I have long been a professor, and I trust a possessor of the truth as it is in Jesus, yet I freely confess that my mind was never so raised in high and holy meditation, as it has been since I embraced the doctrine of the speedy return of our Lord from heaven. Formerly, my joys, though pure, springing from the same fountain, were transient, and subject to interruptions from the various objects of sense, with which we are daily surrounded, but *now*, having got the world, and all that earth calls *good or great*, under my feet, they are not only more refined and pure, but, I may say, I trust without boasting, much more *abiding* and strengthening. I often tell my Christian friends who stand aloof, that they are as unconscious of the joy and peace this heavenly truth imparts, as the unbeliever is of the joy of a young convert.

I learn by the "Midnight Cry," that the Adventists are charged with making divisions in the churches. This is easily accounted for, and ever will be the natural result, when the whole council of God is faithfully declared. And was there not a *visible*, and *marked* difference in their daily walk and conversation, as the latter ought to be in heaven, from whence we look for the Savior, the Lord Jesus Christ, from those with whom they formerly associated with, *even* as Christians, I should be led to entertain some *doubts* as to the sincerity of that person's profession.

In the present backsliding state of the churches, it is impossible that it can be otherwise; you might as well say that there ought to exist such an *accommodating disposition* in this day, as to effect a communion, or at least a *friendly understanding between light and darkness*. And as the spiritual as well as the natural man requires food, we ought to avail ourselves of that that is the most nourishing. This I know must draw many from their respective churches, to hear the glad tidings that are now proclaimed, that their redemption draweth nigh. If time should continue, even for a decade of years, our love of the Bible will find it necessary to gird on the whole armor of God, that we may be able to stand in the evil day. The dear Adventists must expect to be tried, purified, and made white; never was there a time when they required the wisdom of the serpent, compared with the innocency of the dove, more than now. The grand enemy will prompt them with a zeal not according to knowledge, or lead them to believe that the time is prolonged. Let no one be found giving railing for railing, but contrary-wise blessing, that they may have no evil thing to say of us. Let us be watchful every hour, and pray, but never faint. Though the heavenly vision, according to our limited conception, may seem apparently to tarry, it is enjoined upon us all, even in that case, to *wait* with this cheering *promise*, that they that *wait* upon the Lord shall *renew* their *strength*, being assured that they will soon mount as on eagles' wings, to the middle air, and remain ever with the Lord. Although I have never had the pleasure of a personal acquaintance with any of my dear brothers and sisters in the Advent cause, (except two or three) yet, when I learn through your own welcome paper, (for it brings good news from a far country, and is like cold water to a thirsty soul) what the Lord's servants are doing, and suffering to advance the very best of causes. I feel to sympathize

with them, and can assure *all such*, that they hold a prominent place in my feeble prayers, every day, nay every hour, for it is my *sole theme* in the house of my pilgrimage. I think and speak of nothing else, indeed, my little soul is so filled, that there is no room for any other subject, and if they at any time attempt to intrude, I can say to them, go thy way, while I worship as near to the holy mount of my God, as the strength of my faith will lead me; and I find, as faith increases, it becomes more like a *real and heavenly substance*.

I find that the shafts of the wicked one are aimed at you, as one that the Lord has called to stand in the front of the battle; but fear them not, my dear brother, remember David's God is yours. Goliath must fall in the Lord's own good time, before the face of truth, and you, like David, will soon be proclaimed King in the sight of your enemies; you will then wear a crown thickly studded, and with you, every advent believer will be distinguished from others who are saved from the ruins, so as by fire, and though we will all shine, yet we shall differ then, as stars here differ in their lustre, so that they that be wise shall shine as the firmament, and they that turn *many to righteousness* as the stars forever and ever. I can, with a full soul, wish you *all God speed*, and subscribe myself, though unworthy, your ever loving, and anxiously waiting brother.

W. WILMOT.

July 22, 1844.

LETTER FROM BROTHER McLOUD.

DEAR BROTHER HIMES:—Since the published time has run out, the language of both professor and non-professor in this city has been, "Where is the promise of his coming." But my own mind has settled down upon the doctrine with a steadfastness which I did not experience before, and the establishment of God's everlasting kingdom, and the inheritance of the saints, is that which is dear to my soul. If I abandon this doctrine, I abandon my hope as a Christian. It is that which sustains me, and by which I am saved. But alas, how is God dishonored by a worldly church. Where is that holy living, and godly conversation, which ought to characterize the followers of Jesus? God knows, but little of it is exhibited in St. John, and to insist on God's word as the only criterion of faith and practice, is to make yourself shunned, as though you had some evil disease. The Judgment alone will reveal all the iniquity of the *professed church* and the world. Yours in haste, waiting for the Kingdom.

St. Johns, N. S. Aug. 17, '44. E. McLOUD.

LETTER FROM BROTHER J. C. WELCOME.

DEAR BROTHER HIMES.—Although a stranger to you in the flesh, I feel not so in spirit. And while I love the great doctrines of the gospel of Christ, which show conclusively that the blessed Savior will soon make his second appearing, I felt it a duty to say, through the Herald, that my heart is made to rejoice in the blessed news, that comes to us through the Advent papers, that there are those who are not wearied in looking for the return of their Lord, who are scattered over all the enlightened world. There are a few in this place, and in the adjoining towns—who do not hesitate to declare that they are looking for the Savior, in the clouds of heaven. And we believe they are also striving to cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God. Although they are persecuted and hated, as deluded and self righteous, yet they grow stronger in the faith, and increase in numbers, and as the word of the Lord teaches us that we shall have fiery trials, be hated and persecuted of all men and be scoffed at, and rebuked by the great ones of the earth; therefore we have

put on the shield of faith which, by the mercy of God, he has furnished us; and have taken the sword of the Spirit, which is a mighty weapon; thus we have not only been enabled to withstand the contest of the devil, but have been enabled to make inroads upon his ranks. This little band of disciples are not branded millerites, (as many others) but come-outers, yet they stand in church relation, but it is hoped they have not its spirit, nor follow its practice. We are striving to come out from all that is sin, to break every bond of unbelief, to stand free from the church, and not be swallowed up in her spirit of worldly mindedness, her aspiration for the honor and applause of the world, and her love of gain. We are also striving to arouse the church from her lethargic state, and cause her to feel the force of God's threatenings and judgments, upon those that have departed from him, and the great importance of having oil in our lamps (a saving faith in the merit of Christ) of having on the wedding garment, of being like unto men that are watching for the return of their Lord. But O, how have they exhibited their aversion to the Lord's return; their infidelity, which before was no less prevalent, was not made manifest. But God is yet at work, though his servant are few. The most that are called servants, are become overseer's, and masters, and cannot give the servants meat in due season; but those that are servants, those that will live Godly—whom the father chastens and dealeth with as sons, they shall obtain the promise made to our father Abraham. Glory to God; light is still increasing, and we have the victory through Christ our righteousness; we will endeavor to let the work go on, and submit ourselves to him and his cause.—We have no one to lecture to us now. I suppose we could not have a place for one in any public house of worship, they have been closed against advent lecturers in this town for some time. But if we could have one able man to labor with us on the Kenebec, much good might be done in the name of the Lord, many would receive the word with joy—and drink of the water of life freely, who are now being swept down the current, into the gulf of despair. O that the people would see the dreadful state of the nominal church—the delusive position which the professed watchmen occupy, and fly to God, consecrating their being to him, and believe his word, honoring his name, and glorifying him by their lives of faith and living in a state of preparation and watchfulness for the great God our Savior, who will come to be glorified in his saints. Yours in the blessed hope of the true Israel.

J. C. WELCOME.

HALLOWELL, ME, AUG, 13th, 1844.

The Conversion of the World.

The following from the foreign correspondent of the N. E. Puritan, shows little prospect of an approaching millennium.

The obstacles to successful Missionary effort in Syria and Palestine, are numerous and formidable. These obstacles differ, in some respects, in different portions of the country. They are probably less in Syria proper, (especially in Beyroot and Mt. Lebanon) than in Palestine. But in all portions of the country they are exceedingly formidable. It is difficult to get a conception of them, simply by reading or hearing about them. As already intimated, the people are sunk exceedingly low, socially, intellectually, and morally. The few schools which they have are of the poorest kind, furnishing but a very imperfect education, and that to but a very small part of the community. The degradation of the people however is not the only, nor the chief obstacle to Missionary effort. Their *language*, (the Arabic) is one of great

difficulty. Few are *more difficult*. Long years of patient study and practice are required in its acquisition. Some of the oldest Missionaries of the American Board at Beyroot, still regard themselves as students of this language. Besides, the *people are very deceptive*. Lying is common among them. But few can be depended upon as persons of unwavering truth. They will lie to gain favors. Not unfrequently, they will talk very religiously, and pretend to be friendly, while in fact, all this is done to deceive and to secure some selfish end. The greatest of all obstacles, however, except the obstinate, deep-rooted depravity of the heart, is the *ecclesiastical influence* which the people of these countries feel. They believe that their temporal and eternal happiness is in a great measure in the hands of the Bishop and Priest. They have, it is true, but little love and perhaps often little respect for these ecclesiastics, still they fear them; they are afraid to fall under their curse. They suppose that these ecclesiastics are vested with uncommon powers, and can make them happy or miserable as they please. Hence the fear of the people, hence their unwillingness or reluctance to listen to teachers, whom *their spiritual rulers* do not approve. If they leave their own teachers and go to hear Missionaries, they are in danger of falling under the displeasure of the former, whose favor they regard almost as *life*, and their frown, *death*. It is not simply, however, in this respect that they feel and fear ecclesiastical influence. They may perhaps venture to go now and then to hear a Christian Missionary, but when they think of attending regularly on a Missionary's instruction, of absenting themselves from the religious body to which they have belonged, or of professing themselves believers in a new faith, then comes up before their minds all the terrors of excommunication. They know that if they are cut off from the religious body to which they belong, then the members of that religious body are to have no friendly intercourse with them, they are not to trade with them, they are not to buy any thing of them nor sell any thing to them, they are not to visit them in sickness, aid them in distress, nor bury them when dead. All this, in a country where most belong to the sect which it is proposed to leave, all this to one who knows comparatively nothing of the Gospel, all this in a community where the means of support seem to depend on the will of those it is proposed to leave—all this, I say, must operate as a powerful obstacle to missionary success, and tend to keep the people wedded to the corrupt religious bodies to which they have ever belonged.

Infidelity and Hypocrisy.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Believers in the advent near are often accused of a want of charity, because they charge upon those who differ from them upon this subject, the sin of infidelity. In the sense in which it is charged upon us, we plead guilty; but not according to the Bible meaning of the word, which is "love." Cruden says, "it is a principle of prevailing love to God, and good will to man, which effectually inclines one endowed with it, to glorify God, and to do good to others."

It is this love, and this alone, which will prompt an individual to speak fearlessly against the sins of the present time; and advocate the doctrine of Jesus's speedy coming again to earth.

It is laying the axe at the root of every species of iniquity, without respect to persons, which brings down upon those who thus act, the scorn and contumely of a wicked world, and corrupt church.

The broad road to death is thronged with

pious infidels and hypocrites, who are ridiculing and scoffing at the most glorious and precious truths of the Bible.

Peace, peace, when "sudden destruction" is coming upon a world, ripe for ruin, is sung by those who are the professed watchmen upon the walls of Zion. Such watchmen are taking the lead of the multitude, who are crowding the gate to hell. When the servants of Jehovah, by his authority, are sounding the note of alarm, "that the end of all things is at hand," and the sinner stops a moment in his head-long speed to ruin; those who profess to believe the word of God, wide unfurl the banners of satan, upon which are described by the hand of its bearer, the soul-damning doctrine of the "Jews return," "world's conversion, and a thousand years before Christ can come." "The end not yet." "No matter about the time, if we are only ready." "Get ready for death." "Millerism," "fanaticism," "delusion!" and with such like effusions from the bottomless pit, have they quieted their fears, and lulled them to sleep, while upon the verge of eternity, and within a step of the judgment bar of God.

"By their fruits ye shall know them," said the blessed Savior. Look at their fruits, and judge ye—"Do men gather grapes of thorns, or figs of thistles?"

What has been the result in the sects, who have arrayed themselves in opposition to this doctrine? There can be but one answer. Spiritual darkness and death. Why have the revivals ceased, which have swept the length and breadth of our land? Where are the thousands of young converts, that but a short time since sung of salvation in strains of joy? Why is it that the sinner's heart has become insensible to the most touching and powerful appeals?—Let those answer the question who have made God's word of none effect—and have succeeded in bringing the hope of the true Israel into disgrace, and "putting far away the evil day." Oh, how many more even now would be lifting their voices with hearts of gratitude to God, that they ever heard the sound of the near approach of the Son of man, and be looking forward with joyful anticipations to the time when the heavens shall reveal the Savior with his holy angels, but for the infidel teachings of those who, in the garb of religion, are helping them down to hell.

It is said we rank all with infidels who do not believe as we do on this subject. As we before said, an infidel is one who denies the authenticity of the holy scriptures. He makes no pretensions to a belief in them, but avows openly his rejection of the sacred word.

But there are those who profess to believe that every word is from God; that "not a jot or tittle will fail," and then treat with neglect and indifference some parts of the Bible, and teach that some parts of it are of little or no importance. It is not us that accuse such of infidelity, but the word itself sweeps them beyond the infidel rank, into infidelity and hypocrisy. They "sit in the seats of the scorner," and the "scorner's seat stands next to hell's gate."

It is safe to stand firmly on the blessed Bible, and there is no safety elsewhere. By it we shall be judged. We must, therefore, be willing to obey God in all his requirements—believe all he has said—yield wholly to the teachings of his Holy Spirit, and as little children sit at Jesus' feet, receive with delight all his instructions, and love his appearing with all the heart, or we never shall enter the pearly gates of the "Holy City," and have right to the tree of life.—*Hope of Israel.*

"HE THAT ASKETH RECEIVETH."—How precious to the child-like spirit is this gracious promise. It is not he that asketh shall receive, but he that, in the act of faith, truly asketh, RE-

CEIVETH. Let us believe the love of God, and yield our hearts to his mercy. Let us worship him in spirit and truth, and seek to know the fulness of his grace. This love is a fountain of eternal life and glory,—how then can we turn away in unbelief to the broken cisterns of creature good, and seek in vain to quench the spirit's restless thirst. Let us cease from self and creature thrust, and sink into the encircling arms of an almighty love, and prove the blessedness of resting in God. Oh for the living faith and simple confidence that realizes eternal life, and the coming glory, that holds communion with the true and the changeless, and rejoices in a full salvation. The time of our warfare is nearly accomplished, let us then leave the things that are behind, and press forward, although now the veil is but partially withdrawn, and we see the radiance of hasting realities only in the shade of the distance, let our faith increase, that with the voice of a continual desire, we may ever be ready to testify that "he that asketh receiveth."—*Midnight Cry*

WITHOUT CHRIST, WITHOUT GOD.—We stop not on this side Christ Jesus; we dare not say that any man is saved without Christ; we dare say that none can be saved, that hath received that light, and hath not believed in him. We carry you not beyond Christ neither, not beyond that face of his, in which he is manifested, the Scriptures. Till you come to Christ you are without God, as the apostle says to the Ephesians: and when you go beyond Christ, to traditions of men, you are without God too. There is a left-handed atheism, in the mere natural man, that will not know Christ; and there is a right handed atheism, in the stubborn papist, which is not content with Christ. They preach Christ Jesus and themselves, and make themselves lords over you in Jesus' place, and further than ever he went. *We preach not ourselves, but him, and ourselves your servants for his sake;* and this is our service, to tell you the whole compass, the beginning, the way, and the end of all, that all is done in, by, and for Christ Jesus, that from thence flow, and thither lead, and there determine all, to bring you, from the memory of your creation, by the sense of your vocation, to the assurance of your glorification, by the manifestation of God in Christ, and Christ in the scriptures. *For God, who commanded light out of darkness, hath shined, &c.*—*Dr. Donne.*

"WHAT IS REAL FAITH?"—The late king of Sweden was under great impressions of spiritual religion, for some time before his death. A peasant being once on a particular occasion admitted to his presence, the King knowing him to be a man of singular piety, asked him, "What he took to be the true nature of faith?" The peasant entered deeply into the subject, and much to the king's comfort and satisfaction. The king, at last, laying on his death bed, had a return of his doubts and fears as to the safety of his soul; and still the same question was perpetually in his mouth, to those about him, "What is real faith?" His attendants advised him to send for the Archbishop of Upsal: who, coming to the King's bedside, began in a learned, logical manner, to enter into the scholastic definition of faith. The prelate's disquisition lasted an hour. When he had done, the King said with much energy, all this is ingenious, but not comfortable; it is not what I want. Nothing, after all, but the farmer's faith will do for me."—*Toplady.*

SUCCESSORS OF THE APOSTLES.—At a recent meeting in Ireland, the following authentic statement was made by the Chairman. He begged to be permitted to read the following document, which had reference to the amount

of property left by the bishops of the Protestant Church:—

Fowler, Archbishop of Dublin	£150,000
Beresford, Archbishop of Tuam	250,000
Agar, Archbishop of Cashel	400,000
Stopford, Bishop of Cork	25,000
Percy, Bishop of Dromore	40,000
Cleaver, Bishop of Ferns	50,000
Bernard, Bishop of Limerick	60,000
Porter, Bishop of Clogher	250,000
Hawkins, Bishop of Raphoe	25,000
Knox, Bishop of Killaloe	100,000
Stuart, Archbishop of Armagh	300,000

Total, £1,875,000

And these men call themselves the successors of the twelve poor fishermen of Galilee!—*London patriot.*

MORE FOLLY.—A Millerite Camp Meeting is announced to be held at Morrisville, near Trenton, commencing Wednesday, Aug 14. This being half way between New York and Philadelphia, it is expected there will be a gathering from both cities.—[*Bay State Democrat.*]

The holding of a Millerite Camp Meeting is called "folly"; and so, in fact, we think it is. But it is hard to perceive why it is any more foolish in the Milleites than it is in the Methodists, who are notorious for Camp meetings; but the Democrat does not call such an act on their part "folly." Popularity is as great an elevator of some sects, as its opposite is a depresser of others. *Investigator.*

Rest for the Saints.

There is a rest for weary saints,
A home prepared in glory;
Though now they have their sad complaints,
They soon shall reign in glory
CHORUS—O glory! O glory!
There's room for us in Paradise,
A home for us in glory.

When Jesus left his church below,
Borne on a cloud of glory,
His angels then declared, that so
He would return in glory.
O glory, &c.

Then he ascended up on high,
To claim the purchased glory;
And there will sit in majesty,
Till he returns in glory,
O glory, &c.

There he, as our High Priest, appears,
Our Advocate in glory;
By him our griefs the Father hears,
While toiling on to glory,
O glory, &c.

The signs he told us should precede
The Second Advent glory,
Have been fulfilled, as all concede,
And soon he'll come in glory.
O glory, &c.

The faithful watchmen now proclaim
The promise of this glory:
The evil servants, to their shame,
Can see no signs of glory.
O glory, &c.

As he ascended we shall rise,
When he returns in glory,
And greet him with immortal eyes,
And always see his glory.
O glory, &c.

And when this earth shall be renewed
In its primeval glory,
All who have here his path pursued,
Shall share with him its glory.
O glory, &c.

LETTER FROM BROTHER J. B. COOK.

DEAR BROTHER HIMES:—You see by my date that we are again with our family friends. We have had a tour of several thousand miles, and having been graciously guarded by our coming Lord, we feel like raising our "Ebenzer," and saying, "hitherto the Lord hath helped us."

I need a few days to recruit, but they will be

very few, as I have a call day after to-morrow to attend a yearly meeting of the disciples, about 9 miles distant. After that, there are several directions in which I should like to go, to preach and baptize believers. One call is from Detroit, where there is a goodly band who regularly meet to study the scriptures and pray. Let me request all who are interested in my feeble efforts and the coming of Jesus, to pray at least once for the blessing of God on them.

My convictions have been for some time past that the prophetic year must end in the autumn. This was the original method of computing time.* Jesus was "cut off" in the spring, according to prophecy "in the midst of the week." This would make the year begin and end in autumn. The types carry our minds to the autumn.

Well, but did not the times of prophecy end last autumn? No. Why? 1st, because nothing then occurred to mark that period as "the end." 2nd, every one who can add 4 and 7, and ascertain that it takes all of both numbers to make 11, can see that it takes all of 457 B. C. and 1843 since to make 2300. We know that according to our chronology 1843 of Jewish time did not end till the spring of 1844, Roman time; consequently it could not have ended last autumn, but must end (if the year began, in the autumn) this coming autumn.

It seems to me plain as day, that if brother Litch is right as to their termination, the prophecy has failed. No one can say that the "sanctuary" is cleansed, or "the end" come, the righteous are still looking and "groaning" for "redemption;" and the scoffing is still, where is the promise of his coming, for "all things continue as they were." I do greatly marvel at brother Litch's conclusion on this point. "Let God be true," &c, it would be something worse than spiritualizing in me should I "add" on a year and a half to God's time, rather than confess my mistake. This is said in all friendship, for truth demands it. It seems to me a vital point. I dare "add" on an age, as soon as a year. God will at the time appointed bring "the end." Thus he will stop the mouths of "scoffers" and by that one argument convince the world. Amen!

If however there is a still further variation in our chronology from the truth, then brother H— may be right. At present I do not believe he is—hope he is not, for I do desire to see our Jesus crowned Lord of all—the stream of death by which 50,000 are borne on to destruction daily, dried up, and the just all justified and gathered into a renovated world, in the presence of their Judge, and sing forever.

O glorious hour! O blessed abode!

We shall be near and like our God. Amen!

This subjects exerts a subduing power over my heart. Recently I was for a number of days filled to a conscious fullness. An overwhelming, solemn joy filled my soul, and I at last sunk down exhausted with the intensity of my happy emotions. O come, Lord Jesus!

The religious press and the ministry do not understand our principles, or feelings, or prospects. No, not at all. This becomes oppressive to me at times. I find relief only in committing all to Him who does understand and know them altogether. Some things which I have said and written, have been taken up as I never intended, but we go as did the disciples, and "tell Jesus." Others have engaged in promoting temperance, and other good things with approbation, but we cannot state the Christian's calling, the Christian's hope and the Savior's name in scripture language, and mean anything by it without giving offence. Well, I would be separate from all who cannot bear the truth. Amen!

The congregation at the Tabernacle in Cleveland, is, I think, rather larger than in the former place of worship, and the truth has taken a deep hold on many minds in all that region. Adieu. Yours in hope.

J. B. Cook.

LETEER FROM BROTHER J. WESTON.

DEAR BROTHER BLISS:—I have just returned from a tour in the state of Maine, having visited several places and attended the Conference at Liberty. In many places I think the brethren are some behind what they are in this region, yet they seem to be

* It is a question whether the Spring or Fall was the original time of commencement. Every nation from the Chinese in the east, to Romans in the west, in primitive time began in the Spring, except the Egyptians, who began when the Nile was the highest, in Sept. When the Jews left their servitude they were also commanded to begin their year in the Spring, as did the Babylonians, Chaldeans, Persians, &c.

waking up to new engagedness. The Conference at Liberty was a glorious one. The Lord was with us by his spirit, and a deep solemnity pervaded the whole congregation. Saturday evening some 40 arose for prayers. Perhaps half of them were impenitent. On Sunday we went into the grove, as the meeting house would not convene the congregation. Brother Start baptized several on Sunday, and several more on Monday morning, who had been baptized before—the reason for the re-baptism, was, the brethren who first baptized, said they did not understand the value of the ordinance. I never felt a greater manifestation of the spirit at the water than there.

I spent two Sundays at Portland, and found the brethren there mostly in a good state.

They need help in Maine. Cannot some of the brethren here, visit and travel there while time continues? J. WESTON.

Conferences & Campmeetings.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. NY, Sept. 10.

DERRY, N. H.—There will be a campmeeting held in this town, should time continue, to commence on Sept. 9.

ORINGTON, ME.—A campmeeting will be held in Orington, Me. two miles east of Millcreek, on Sept. 11.

SUGAR HILL, N. H. A campmeeting will be held on Sugar Hill, N. H. on land of Joseph L. Taylor, situated about one and half miles west of the Iron Works in Franconia, commencing on Wednesday, the 11th of September, and to continue about one week, the Lord willing. Second Advent Lecturers, and brethren generally, are invited to attend. Brethren will please bring tents, where it is practicable. For committee, Artemas Wells.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. Griggs.

LITCHFIELD, ME.—There will be an Advent Campmeeting, if the Lord will, at Litchfield, Me., on Friday, the 6th day of Sept. next, to continue about one week. It is situated one and a half miles from Richmond Corner, and six miles from Richmond Village. Those that come from the West by water can have their baggage transported from Richmond to the camp ground free of expense. We hope the Brethren that can will bring their tents with them, and for those who are not thus provided, there will be board on ground for \$1 50c per week. Horses kept at bay for 17 cents per day, and at grass for 25 cents per week.

A general invitation is given to all who love the appearing of our blessed Lord and Savior. We hope some of our Lecturers from Mass. and New Hampshire will be present.

In behalf of the committee, D. W. PERRY.
Aug. 24, 1844.

FLETCHER, VT.—There will be an Advent meeting (the Lord willing) in the town of Fletcher, Franklin Co. Vt. at the meeting house, on Wednesday, Thursday and Friday evenings, Sept. 11th, 12th, 13th, to commence at early candle light, and continue Saturday and Sunday all day; and longer if then thought proper.

As we expect a general attendance, I wish Brother Himes, Storrs, Litch, or some other able teacher to attend the meeting without fail. Brethren, call on me, as I live near the meeting house, and I will find you places of entertainment.

WM. SWEET.

Aug. 19th, 1843.

BROOKLYN, CT.—The Camp meeting at Brooklyn, Ct. which was postponed from August 20th for want of lecturers, that obstacle being removed, is now arranged to be bolden, if time continue, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence on Monday, Sept. 30th, and continue as long as may be deemed expedient. Brethren generally, and particularly lecturing brethren, not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the committee, THOMAS HUNTINGTON.

PORTSMOUTH, N. H.—The Lord permitting, there will be a Conference of believers in the immediate personal Advent of Christ, to commence at the Tabernacle in Portsmouth, on Tuesday, Sept. 17th, at 2 o'clock, P. M., and continue through the week. The object of which will be the glory of God in a more thorough understanding of his word; and an entire personal conformity to his will in all things. That thus being sanctified through the truth, we

may be prepared to stand in the presence of our coming King with exceeding joy. And we most earnestly invite all seekers after truth, who consistently can, to come up to this solemn assembly. Brothers Snow, Couch and Cole are requested to be at the above Conference, if possible. Also, all lecturers in the vicinity.

Com.—Richard Walker, John Downing, Geo. Peirce, A. M. Osgood.

Portsmouth, N. H. Aug. 30th, 1844.

THE ADVENT HERALD.

BOSTON, SEPTEMBER 4, 1844.

The Advent Message TO THE DAUGHTERS OF ZION. No. 2.

This No. of the "Message" we expect will be out and ready for delivery in the course of the ensuing fortnight. Its columns will be enriched by articles from the pens of sisters C. S. MINOR, Philadelphia, Pa.; E. C. CLEMENS, Rochester, N. Y.; S. H. BROWN, Westboro', Ms.; C. STOWE, Hillsboro, N. H.; and A. C. JUDSON, Cleveland, O.; which we believe will fully sustain the character of the previous No.

We shall take no subscriptions. Single copies, 10 cents. One dollar, sent by mail or otherwise, will secure 12 numbers. Companies can unite in this way, and receive by mail. Or they can be obtained at 14 Devonshire St. Boston; 9 Spruce St., N. Y.; or 41 Arcade, Philadelphia. As soon as they are ready for delivery notice will be given; and orders which may be previously received will then be supplied.

OBITUARY.

Died, at Needham, Mass. Aug. 29, Bro. CALVIN FRENCH, aged 42. He was in the early part of the Advent cause an efficient laborer, and an instrument of much good. For the last few months he has been in a decline, till Thursday last, when he died strong in the faith of soon seeing Jesus, and being clothed upon in the first resurrection.

We were present at his funeral on Sunday. Bro. Peavey preached a discourse on the occasion to a full house, from Heb. x. 37, "For yet a little while, and He that shall come will come, and will not tarry;" a text which was selected for the occasion by our brother while he was dying, as expressive of his faith. The services were at the Baptist Chapel, near where he resided.

Letters received to Aug. 31, 1844.

Sarah Piersons by pm \$1 pd to 191 in v 8; Geo W Wilkins by pm \$1 pd to 140 in v 6; G W Rose \$1 pd to end v 8; Wm Dougherty \$2 12c pd to 173 in vol 8; Adam Hawkes jr \$1 pd to end v 8; Wm Bryant by pm \$1 pd to 204 in v 9; J C Clark by pm \$2 pd to end vol 7; Catharine Gale \$1 pd to end v 8; J Latchuson 50c pd to end of vol 8; S Mann \$2 28c pd to end v 8; Miss P Blake by pm \$1 pd to end v 8; Charles Whipple by pm \$1 pd to end of v 8; Mrs P Stone by pm \$1 pd to end v 8; E Wetherell by pm \$1 pd to end v 8; D Hall by pm 50c pd to middle v 8; Mrs S L Cook by pm \$3 pd to end v 7; Wm Carr by pm \$2 pd to end v 7; A W Mullikin by pm \$1 pd to middle v 6; M M Mumford 50c pd to middle v 8; Mrs James Eliot by pm \$1 pd to 190 in v 8; Mrs J F Bergin by pm \$1 pd to 190 in v 8; C Wines by pm \$5 pd to end v 8—\$4 70c due for Books &c.; S Mann by pm \$2 pd to end v 8; C G Hays by pm 50c pd to middle v 8; S Gaylord by pm \$1 pd to end v 8; P Groom by pm 50c pd to middle v 8; W Covey by pm \$1 pd to end v 8; O Loomis by pm 18c pd to end v 7; CA Treat by pm 18c pd to middle v 8 omitted by mistake; D P Drown \$1 pd to end v 8; N Piper \$1 pd to end v 6; John Dearborn by pm \$2 pd to end v 7; S Sargent \$3 63c pd to 173 in v 8; E Walker by pm \$2 pd to end v 8, for one copy, and \$2 sent to N York for Midnight Cry; J C Small by pm \$2 pd to end v 9; Dea Reed by pm \$1 pd to 153 in v 7; Mrs M Atherton by pm \$1 pd to end v 7; Polly Lee by pm \$1 pd to 209 in v 9; Capt A Southworth by pm \$1 pd to end v 8; G B Mayo by pm \$3 pd to end v 6; E Spencer by pm \$1 pd to end v 7; Wm Turner by pm \$2 pd to end v 7; A Jones by pm \$2 pd to end v 9; H Kelsey by pm \$1 pd to end v 8; E Thompson by pm \$1 pd to end v 8; O Shattuck by pm \$1 pd to end v 8; Wm Watson by pm \$1 pd to 164 in v 7; Nathaniel Child by pm \$1 pd to end v 8; Chas Shute 50c pd to end v 8; E T Willson 50c pd to middle v 7; W H Crane \$1 pd to 178 in v 8; H Goodale \$1 pd to end v 8; J Haley jr. by pm \$2 pd to end v 7; S L Sprague by pm \$1 pd to end vol 8; J Huntley by pm \$1 pd to 191 in v 8; J Jewell by pm \$1 pd to end v 7; S Field by pm \$2 pd to end v 7; Miss Eggleston by pm \$1 pd to end v 8; C R Wood by pm \$1 pd to end v 8; L Briggs by pm \$1 pd to end v 8; J E Darling by pm \$1 pd to end v 8.

G R Holbrook; pm West Scituate R 1; pm Whately Ms; pm Blackstone Ms; R Plumer; pm Dover N H; T Cole; JV Himes; N Caves; pm Albany N Y; C Beenns \$20; pm North Springfield Vt; J Lenfest; C Stowe; L Heath; S Pratt; J B Cook; S P Gilbert; D W Perry; G S Miles \$3; pm Middletown N Y; pm Townsend Ms Mid Cry will be sent from N York; G S Macomber; pm Chardon O; C S Minor; E C Clemens; pm Bristol Ct; pm Deansville N Y; L Bronson \$3; A C Judson; O B Fenner; G F Storrs; Wm S Thayer \$1, Books sent; Mrs A C Judson; P M Shaw, due on J Shaw's paper 80c; Jno Dresser.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, September 11, 1844.

WHOLE NO. 176.

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Suggestions of Unbelief.

"The Judge at the door!" We do not believe it! We're careful and prudent, and we'll not receive it; Absurd! most absurd! it cannot be so, As the signs are conspiring together to show.

That there are tokens of change, no mortal can claim, For the flowers they bloom and perish the same, And the birds are yet singing as blithely as ever, "Earth ripe for destruction!" we'll listen to, never!

The rivers as yet are not tired of flowing, The trees of the forest not weary in growing, Earth doth not "wax old," we'll stoutly maintain, She is not "exhausted" in mountain or plain.

Yet longer it must be with thundering tread, The earthquake shall jar, and pale terror spread, The ocean ebb on in ceaseless flow, "As from the beginning," continuing so.

Unmuffled as yet is the cataract's roar, Then perish the thought, "soon time will be o'er," The day of the earth is scarcely begun, And ages on ages her circuit shall run.

Else how will her treasures, laid by in the mine, Be all excavated and brilliantly shine;— For surely no doubt there's many a gem Hid away in her coffers, to bedeck diadem.

Absurd! most absurd! that destruction will be Before we are favored earth's riches to see! And the coal that is stored for Millennium need We cannot suppose will be wasted, indeed!

No desert is cultured—no Sahara reclaimed; Some isles of the ocean as yet are unnamed, Besides, the volcanoes have taken their lease To burn on for ages;—cry loudly, then, *Peace!*

Large tracts of waste land, as yet are untilled, The earth with inhabitants is not half filled— The world's not "converted"—the Jews not "returned"

Afar is the day when the earth will be burned!

To "look" and haste unto "the day of the Lord," We cannot abide—(seeking earthly reward;) We'll strive to avert the ruin if pending By FIRM UNBELIEF, our strong hearts defending.

Oh ye that are pleading the Savior to come, Bethink ye a moment! how disastrous the doom That will burst on this world "reserved unto fire," When it drinks in the wrath of Jehovah's pent air.

Oh pity the wicked, they cannot prepare So soon for the judgment they're destined to share, If the great day of God be "hasting" and "near," As the "weak" or the "simple" so foolishly fear.

Let the "Heir" of the kingdom, Christ Jesus, remain, Still longer "expecting;" we would not complain, Were the "Nobleman's" coming forever postponed And "the god of this world"—the usurper enthroned.

Yet if He *must* come, let it be by his Spirit— Reign as now in our hearts—thus his kingdom inherit—

For a spiritual coming, and void of alarm, Would please us far better, and do us less harm,

Than thus to receive the fearful belief, That the Judge's at the door, and will come as a thief—

So away with the thought, 'tis surely "delusion," And no more shall it trouble us by its intrusion.

E. C. C.

Vision of Nebuchadnezzar's Image.

BY PROF. GEO. BUSH.

Man, the constituted lord of this lower world, is in every respect the creature of Omnipotence—formed by his hand, and universally subject to his will. It cannot for a moment be questioned that that infinite power which originally reared the human fabric from the dust—which fenced it about with bones and sinews—which breathed into it the breath of life—which endowed it with its noble faculties—which formed the eye and planted the ear, and gave it "the human face divine;"—that that power possesses an entire control over all the inlets and avenues to the sentient spirit throned within. We find, accordingly, that the Father of Spirit, in the communications which it has seemed good to him to make to the children of men, has not confined himself to any one mode of revelation. In some instances he has made the angels that stand before his throne the messengers of his will, and investing them for the time with human attributes, has caused them to converse with his servants face to face. In other cases he has come to men in dreams and midnight visions, and by intermingling his influences and informations with the process of their sleeping thoughts, has imparted counsels of the utmost moment to the interest of the church and the world. At other times, dispensing with any created medium, he has by an audible voice, and in the open day, made known his purposes or delivered his high behest to his selected servants.

Again, as the Holy One of Israel has not restricted himself to any special mode of revelation, so he has exercised a like sovereignty in regard to the persons to whom his disclosures have been made. True, he has for the most part communicated prophecy to prophets—but not always. Balaam, a wicked man, and instigated by a malign spirit, was made the organ of uttering a very signal series of predictions respecting the fate of nations; and in the vision, which we are now about to consider, we behold Nebuchadnezzar, king of Babylon, a heathen prince, and one who had conquered, made captive, and doomed to exile the peculiar people, favored with a remarkable prophetic disclosure—a development of the destinies of empire, extending through a long tract of ages down to the great consummation, the universal establishment of the Kingdom of Christ. His

imagination was made, during the hours of sleep, the canvass on which were portrayed the mystic shadows representing the succession of great dynasties to the end of the world. Under the figure of a vast colossal image of the human form, the different parts and members of which were composed of different metals, is set forth a symbolical preintimation of the rise, career, and catastrophe of the four leading secular monarchies which were to prevail on the earth anterior to the coming of Christ and the founding of his eternal kingdom. This succession of empires is not, indeed, expressly specified by name in any part of the prophecy; but containing, as it does, the outline or programme of the great course of events which stands prominent in the page of history, we have no difficulty in identifying the several imperial powers so significantly shadowed forth. If there is any point in the whole range of scriptural prophecy which unites the suffrages of nearly all expositors in one unanimous interpretation, it is that which relates to the different dominions which the Spirit of God has represented by the golden, and silver, and brazen, and iron portions of the visionary image. With almost one accord they are agreed in recognizing under them the Babylonian, the Persian, the Grecian and the Roman empires; and whatever shade of doubt may remain on this head, pertains solely to the last of the series, in respect to which we shall hope to make it clear in the sequel, that there is in fact no sufficient ground for doubt. This series of kingdoms is succeeded by a fifth, which entirely displaces and supercedes its predecessors, and which stands forever. The same line of empire is exhibited in a subsequent vision to Daniel himself under a different but equivalent system of symbols, in which four wild, raging, rampant beasts, rising out of the sea, adumbrate the quaternion of monarchies denoted by the four metals of the image. The reign of these empires is succeeded, in like manner, by the Kingdom of the Son of Man and his co-regent saints, which is evidently identical with that represented by the iconoclastic stone that breaks the image to pieces, and eventually fills the whole earth. As then there can be no question in regard to the fifth or celestial empire, in which, as both series terminate alike, both series must be identical; and as the words of the interpreting seer expressly assure us that the golden head is the Babylonian power, so it is plainly impossible from the records of history to fill the interval between them with any other triad of kingdoms that can justly be entitled to the character of universal, than the Persian, Grecian, and Roman. Accordingly, it has been well remarked that there is not a history of the ancient ages of the world that does not so digest its matter as to bring it under the four heads of the Babylonian, Persian, Greek, and Roman. After the Gothic nations, indeed, had broken up the Roman kingdom, it might seem to be difficult to recognize the identity of that kingdom as still in being; but even here the divine device of the prophetic imagery will be found to afford a clew to its continuous existence, down to the era of the doing away of all merely secular dominion.

If the question be proposed, why such prominence is given to these particular powers rather than to any other, however distinguished, that have arisen and flourished in ages past, the reply is, that it is from the peculiar relation in which they successively stood to the people of God who came within the sphere of their rule, and were often the subjects of their oppression. Apart from this it would be difficult to assign a reason why these several sovereignties should have figured upon the arena of revelation, so much more conspicuously than any other of the leading states and nations of the ancient world. But as the temporal interests of men are ever regarded in Providence as entirely subordinate to the spiritual, and as the career of these powers had a most intimate connexion with the fortunes of the Jewish people and the Christian Church, an adventitious celebrity has accrued to them from this source, which it is not conceivable that they should otherwise have acquired. Hence it is, as Bishop Newton remarks, that "these four empires, as they are the subject of this prophecy, are likewise the subject of the most celebrated pens both in the former and in latter ages." The histories of these empires are the best writ, and the most read of any; they are the study of the learned, and the amusement of the polite; they are of use both in schools and in senates; we learn them when we are young, and we forget them not when we are old; from hence examples, instructions, laws and politics are derived for all ages, and very little in comparison is known of other times, or of other nations."

The dominant scope of the vision is, doubtless, to set forth under the symbolical semblance an impressive type of *despotic power*, of that great system of oppressive, cruel, tyrannous, and ruthless dominion, which has been exercised from age to age by the governments of the earth over the greater portion of the human race. "Genius of Despotism" may fairly be conceived as labelled in luminous characters on the breast of the huge colossus—a title which dooms while it designates the fabric represented. It is in every respect in the most direct antagonism with the spirit of that succeeding kingdom which is from heaven, and must inevitably give way before it. This is the clear prefiguration of the smiting and crushing stone. All human monarchies must be finally merged in the one supreme, unbounded, and ever-during *Autocracy* of the Prince of Peace. This is the complexion to which all shall come at last. In the mean time we may properly recognize an ordainment of infinite wisdom, in so constructing the sublime scenery of the vision as to pre-intimate the crowning purpose of Heaven—the final investiture of his Son with supreme and acknowledged dominion, as King of kings, governing the whole earth from pole to pole, as Nebuchadnezzar governed the people, nations, and languages committed to him. No more lively image of this glorious sovereignty could perhaps have been devised than that which is exhibited in the splendid phantasm of the monarch's dream. If there had been nothing but republics on earth, it may be doubtful whether to the mass of men the grand idea could have been made so distinctly intelligible. Or even if there had been none but such petty principalities as have all along existed, it would still have been difficult for the conception to have taken root of such an illustrious kingdom as God designs to establish, when all other polities have vanished away. An emblem of fullgrown and imposing royalty, decked with all the insignia of grandeur and prerogative, seems best adapted to body forth to the minds of men the true ideal of that paramount kingly glory in which Jesus Christ is destined to command the homage and service of every tongue, and kindred, and people. With this view it is not improbable that the existence

of monarchy, particularly in its more imposing oriental forms, has entered into the providential counsels of the Most High; and with this view we can scarcely doubt that the present visionary device has been adopted.

LETTER FROM SISTER M. A. BALL.

BRO. HIMES:—I have long felt it my duty to write you, but feeling insufficient for these things, I have withheld more than was meet, and it hath tended to poverty; but trusting in the Lord, I now am resolved to do all that the Lord requires of me, both temporal and spiritual. I was converted to God March 22, 1841, and was very happy in the Lord, he was my song day and night. I did not at that time care anything about hearing of the near approach of the kingdom. I was baptized the May following, and as I was led out of the water, my soul did magnify the Lord, and my spirit did rejoice in God my Savior; and it seemed that the Lord there impressed it upon my heart. I said within myself, Lord, I want an evidence? The answer was, by their fruits ye shall know them; and I soon found that the fruit was glorious, and that we do not gather grapes of thorns nor figs of thistles; the tree is known by its fruit; and there are a few of us here who cry out ever more, Give us this fruit. If I hear any other preaching but that of the kingdom and judgment near at hand, my soul is not fed. I feel that there is nothing here that is worth my stay. I can say come, Lord Jesus, come quickly. I do know that I love the appearing of my Savior, and I desire that our brethren, that are passing through this place, would call at the south part of the town, and feed the flock; our only shepherd is Jesus. About ten or twelve of us meet for prayer and exhortation; the Lord is in our midst, and our souls are knit together in love of the Gospel of the Kingdom; we are carried from strength to strength, our souls are not satisfied with the forms and ceremonies, without the demonstration of the spirit. If any brother will call on us, we will receive a portion of meat in due season, with grateful hearts to the Lord.

Walpole N. H., Aug. 13, 1844.

LETTER FROM BRO. I. H. SHIPMAN.

BR. HIMES:—Bro. Kimball gave you an account of the meeting at Stanstead, I went to Hatley where brother Litch held the campmeeting. The brethren there are rather low; as they have never taken a decided stand against the sects, they of course sink with them. From there I went to Melburn and found a strong band of believers, held a three days meeting, the saints were quickened, and some sinners converted. Then returned to the States, and have just closed our campmeeting at Cabot; it was one of the most powerful and interesting meetings I ever witnessed. From the very commencement of the meeting God was with us. A multitude of backsliders were reclaimed. A host of the wicked that merely do wickedly were present; and although it seemed as though there was but little restraint upon them, yet not the least harm was done to property or person.

The last evening of the meeting surpassed anything I ever beheld; the power of God was wonderfully displayed on both saint and sinner. The most hardened of all the wicked bowed to Jesus and became as a little child. A goodly number of souls were converted, mostly young men. Dear brethren, it was a most melting and effecting scene to see those who for days had seemed to be sealed to destruction, all broken down and begging for mercy; and then to see their countenances light up with joy and hear them shout the praise of God, O praise God forever. There were 25 ministering brethren on the ground, most of them interested in the coming of the Lord at hand. I never saw a deeper sense of the near approach of the Lord in Judgment, than at the meeting. Dear brother, I do believe beyond all doubt that a very few months at most, and we shall stand in Judgment. Are we ready? How awful the moment in which we live; it has been rather a time of slumbering, and now the cry comes up all through our country, "Go ye out to meet

him." May God help us to have our lamps all burning.

I. H. SHIPMAN.

LETTER FROM SISTER P. M. SHAW.

DEAR BROTHERS BLISS AND HIMES:—We are grateful for the papers that you have sent us gratis; they kindle new life in our souls, especially when we have been for a fortnight without receiving the Herald, which gets detained at some of the Post Offices, now and then; "cold water to a thirsty soul," are they like. And we poor cramped beings are never at one of your blessed Advent campmeetings, (or any other) and how we long to be there, when we read of them. Surely the soul must get expanded at such feasts of tabernacles; we sigh, and have just to look ahead in anticipation of meeting you all at the great feast in the "cleansed sanctuary." And O shall we not require to "walk with God," (as did Enoch and Elijah,) to be translated. If it is more persecution that is wanted, may we be so faithful to our trust, that it may come. "For as thy day, thy strength shall be." As we approach the verge, how many doubts lest we just miss. May the doubtful case soon be decided, and the "mortal story concluded," ere a worse state of things exist. We of Clements, Hillsborough and Granville, freely believe the "tarrying" cannot be long; and the brethren are consulting about getting brother Martin here, if they can get the means to pay his expenses of travelling thus far; understanding (by a letter of brother White to brother Turnbull) that he is desirous of coming, should there be a field of usefulness, and some brother to go with him, after he gets here. Brother Johnathan Hamilton and Atkinson left here for St. John's river 6 weeks ago, I think. Brother H. intended to go from thence home, and brother A. providence permitting, expected to return to this province again, about this time; we have heard from neither since they left St. John's, unless the Granville friends have lately. The friends will know by next week what they can do. Brother M'Cloed of St. John's has been expecting brother Martin some weeks past, having received a letter that gave him to expect a visit from him, and we have all been looking. But it is cruel to tear him away from the campmeetings. If it is the will of God, may all obstacles be removed. Perhaps some other good brother that we have read of in your paper, would volunteer to come with him. It is not probable we shall ever, this side the promised land, see the faces of the Editors, or brothers Brown, Storrs, Litch, Cox, Whiting, Fitch, with a long list of precious names, whose communications we have read with so much delight. What inducement could we set before Father Miller to get him to step on board a steamboat at Boston, and come to St. John's? Should he be the means of the conversion of a hundred sinners, would he not come; or the awakening of one professor out of ten that are crying my Lord delayeth his coming? All this I fully believe he would do through the divine aid; almost every man, woman, and child, in the two Provinces have spoken his name. And what a rush would there be to hear, notwithstanding, the passing by of '43. O that he might feel it his duty to come. In what a profound sleep are the Provinces on the coming King and Kingdom.

Irontown, N. S. Aug. 1st, 1844.

Remarks on Zeckariah XIV.

Almighty God has appointed a day, in which he will judge the inhabitants of our globe: which day appears, from all that we can gather from the Bible, to be the 7th millennium from the creation. I believe it is generally admitted that the 1000 years named in six successive verses in the 20th chapter of Rev., are this 7th millennium. But that it is the day of

Judgment, is admitted by only those who believe that the second Advent of Christ is premillennial. The most important feature of this day is named by Enoch, "The Lord cometh;" and all through both Testaments God has kept it before the minds of men that it was "at hand," and "hasteth greatly," &c. &c. But to know what the important events of that day are, we must carefully search the whole Scriptures; in the doing of which, I have come to this last chapter of Zech. which I have made the subject of much prayer and study, and will now hasten to give the result.

"Behold, the DAY of the Lord cometh." That this is just what it purports to be, is made certain by what follows, viz. His feet standing upon the Mount of Olives; His coming with all his saints; its being all day and no night; His being one Lord and King over all the earth; and every person being destroyed, who would not come up to Jerusalem to worship him.

The 2nd verse is a prediction of the destruction which should come on Jerusalem, some 500 years after this was spoken, by Daniel's fourth kingdom after it had "devoured the whole earth" and encircled "all nations" within its folds. It is the very same that Moses spoke of 900 years before; and Jesus immediately after his disciples inquire of him "when shall these things be" says, "when ye shall see Jerusalem compassed with armies, then know the destruction thereof is nigh."

The opening of the day. The 4, 5, and 10 verses, teach us that there is to be a very great valley formed, turned to a plane, and lifted up, about the site of all Jerusalem; and that the inhabitants then occupying the country will flee from it, [not to it,] as they fled from before the earthquake, in the days of Uzziah: that it will be cleansed from the curse, purified, and made holy, is made certain by consulting Jer. xxxi. 38, 39, and 40 verses, where after describing the same land, it says, "it shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more forever." There is not a doubt on my mind, that this is the spot on which will rest the new city when it comes down from God out of Heaven; but that all the saints in their immortal bodies will be collected upon this holy plane, I am confident, for, first, John saw in vision all the saints upon a beautiful plane, ["as it were a sea of glass"] before the last plagues were poured out. Second, Ezekiel says the whole house of Israel were brought up out of their graves, into their own land, and were dwelling safely, before the armies of Gog, came up like a cloud to take them. Third, Joel saw a great people, and a strong army, all mounted, and victoriously advancing without breaking their ranks with the Lord uttering his voice before them; before he saw "all nations" gathered into the valley of Jehoshaphat. And lastly, the 19th of Rev. shows us the armies of heaven, all mustered and mounted with their great Captain at their head; before the beast, the false prophet, and kings of the earth were defeated.

The effects of the day on the wicked. The 3, 12, 13, 14, 15, 17, 18, and 19 verses show us that Judah is joined with God in commencing the fight at Jerusalem ["this honor have all his saints"] with plagues, a great tumult from the Lord, and every man's hand rising up against his neighbor, "every man's sword against his brother," Eze. xxxviii. 21, the brutes also, which are found "in these tents," suffer with their incorrigible master. What with the tumult, plague, and their own swords, and scorching heat, produced by the lack of rain, [which is the effect of the 4th vial upon the sun] "all the people" that have fought against Jerusalem, and who will not come up to worship the King, and keep the feast of tabernacles, are utterly destroyed; "this shall be the punishment of Egypt, and ALL NATIONS?"

Glorious consummation. The 6 and 7th verses very clearly teach us that "there shall be no night there," but it shall be one day: and of course "they need no candle" but "the Lord shall be unto them an everlasting light."

The 8th and 9th verses show us "the pure river of the water of life, clear as crystal" perpetually flowing: and the one Lord reigning as King over all the earth.

The 16th ver. shows us distinctly that every living man that is left upon the whole earth will be a true worshipper of the King, the Lord of hosts. How beautifully the last verse but one of Isaiah comes in here, "and it shall come to pass that all flesh shall come to worship before me, saith the Lord." And also the xxii. Psalm, 27 verse, "All the kindreds of the nations shall worship before me."

And now, the two last verses show us "HOLINESS UNTO THE LORD" upon the bells of horses; and upon every pot in Jerusalem and Judah; and no more the Canaanite in the house of the Lord of hosts. Jerusalem is now most certainly safely inhabited, and the Lord is surely King over all the earth. That this blessed portion of God's word so fraught with instruction and comfort to his children has been misunderstood, is no wonder, when we see how prone men are to mistify, and attempt to spiritualize, when an open and literal understanding of it is so much easier. And I must say that I am unable to find a word in this chapter that militates in the least against our firm belief that the second Advent of Christ may be daily and confidently expected.

LEWIS HERSEY.

A Wolf in Sheep's Clothing.

We find the following in the Daily Mail. It is so descriptive of the wiles of the unblushing impostor therein described, that we publish it, hoping that while he is preying upon the community under different names, he may thereby be detected by some who might otherwise be deceived by him. Will exchange papers please copy?

A black hearted monster in the shape of a man, by the name of HULL BARTON, or as he now calls himself, MICHAEL HULL BARTON (pretending to be Michael the angel spoken of in Scripture) is now prowling about the country, dressed in Quaker garb, with sanctimonious face, speech and manners, seeking for prey, and making depredations among pious and unsuspecting women. He pretends to be entrusted with a special revelation from heaven, and to be commissioned from above as the publisher and pioneer of a new dispensation to the inhabitants of the earth, and to abound in extraordinary spiritual gifts. Thus equipped, he goes forth among Advent believers, and other religious individuals and societies, who will be most likely to hear him. His object is the gratification of his own lust and licentiousness. He has been among the Cochranites, the Mormonites, and the followers of Jemima Wilkinson; and has adopted the worst features of those pernicious sects, and put them in practice. His conquests are chiefly among religious married women, first gaining their confidence, by pretending to sympathise with their views and principles, then persuading them to believe in a spiritual union or marriage, as the only kind of marriage, approved of God and recorded in heaven; and that such marriage supersedes all earthly matrimonial forms. He then tells his fair listener, that she has been pointed out to him by the Lord as his spiritual wife, and appointed from above to co-operate with him in spiritual things. If the eyes of the husband, whose wife is thus ensnared, are opened to the result of such a connection, Barton boldly threatens him in the name of the Lord, by a sort of Papal Bull,

with immediate destruction of soul and body. He sometimes boasts of a long list of deluded victims, who have fallen a prey to his artful and hellish devices, and who have afterward committed suicide, or been sent to a mad-house. He has even deceived for a time some religious teachers of fair standing, so far as to gain their countenance. He fails not in every place, before leaving it, to give full proof of his being an old, hardened emissary of Satan. He is to appearance nearly fifty years old, and has been so long in practice, and has his system of deception and spiritual magnetism so well matured, that wherever he goes he feels sure of his game.

He was last heard of in Maine. He has a wife living in the State of N. York; and has been frequently published or posted in the newspapers there and in other States, as a bold, artful, and dangerous deceiver; and it is hoped that every newspaper in the United States, which regards the morals and welfare of society, will publish these facts in form or substance.

Chas. L. Wiggin, Boston, Mass.

Caroline F Needham, Salem.

James Needham,

J W Marden, Newburyport, Mass.

Amos Goodwin,

and 12 others.

LETTER FROM BRO. S. PRATT.

DEAR BRO. HIMES:—I feel it is a blessed privilege for us to speak often one to another. We are placed in a time, and surrounded by just such circumstances as those that fear the Lord should be, as described by Malachi iii. and iv. chapters, and also in 2 Pet. iii. chap.

The Savior has told us, in Luke xii. 51—53, what the glorious doctrine would be in a world which was, is, and will be under the influence of the god of this world, the prince of the power of the air, until He whose right it is to rule, shall come in the clouds of heaven, with all his holy angels.

And although the announcement to the shepherds on the plains of Bethlehem, of a Savior, was good tidings of great joy, and the chorus of the heavenly host was peace on earth, yet we see how soon the prince of darkness was disturbed, and by his instrument Herod turned this song of peace and joy into tears and mourning; and not only this ungodly ruler, but those who professed to be the keepers, expounders, and examplers of the word of God, as is delivered to them by the holy prophets, joined in this unholy crusade against the Son of God. And who among the millions of those who professed to be the children of God; had faith, believed the plain literal declaration of the prophets, or were waiting for the consolation which God intended for Israel? Two only, Simeon and Anna. The rest untiring in their efforts, were not satisfied with having killed the prophets; but now the only Son, the Heir, must be crucified and slain, that they might divide the inheritance.

From that day to this have the true children of God, who have come out from the world, had peace, or have they been spared persecution, contempt, scoffs and sneers by the ungodly world, or a formal church? I do feel, for one, that there is a blessing in suffering with Christ as members of his body, with the promise of reigning with him; though our trials have been nothing yet in comparison to those of the martyrs and apostles, we expect more, and are praying that the present sufferings and trials may be sanctified to us, that they may increase our virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that we may be prepared for greater conflicts, for we must be tried if we are the true children of God, purified and made white; for the time has come that judgment must begin at the house of God.

Sept 11, 1844

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 11, 1844.

"Who is on the Lord's side?"

While we feel called upon to bear our testimony to the whole truth of God's word, whether men will be pleased or displeased, we find ourselves placed in the same situation which Paul was by his Galatian brethren, when he asks, after all his labors, his tears and prayers with them, am I become your enemy because I tell you the truth? We are also accused of heresy, because we have faith enough to believe the whole of God's word and rejoice in his promises, and especially that which gave Paul so much confidence and joy before Ananias and Felix, when he was accused of heresy.

We feel that our best affections are given to the Savior, and that our minds and hopes are turned from this world. Those who live nearest the Savior, are nearest to us, and we must say with Jesus, "Whosoever doeth the will of my Father which is in heaven, the same is my brother, sister, and mother." But there are some who are near to us, and we feel to mourn that the near approach of the Savior does not cause them to rejoice and lift up their heads.—Was it only the prejudice imbibed from our infancy up to this time against some of the plainest and most glorious promises in the word of God, we feel that such prejudice would give way before the flood of light now brought to bear upon them. If they would venture to break away now, and be no longer led by the traditions of men, but with a determination corresponding with the importance of the subject, in faith and fervent prayer for wisdom from above, would look to God for guidance, they would respond with the beloved disciple, even so come, Lord Jesus. But while our church and our minister are looked up to as infallible, we fear all we be in vain.

But so it is, many of our friends are looking up to their minister for light, they in turn look up to some celebrated professor in some theological institution; and they again are looking away to Germany, the hot-bed of infidelity, instead of coming before God in humility and contrition of spirit. We need steady faith, implicit confidence, a disposition to receive in its plain meaning all that God says, because he says it. He has condescended to be our instructor by his spirit, which he has proved shall lead us into all truth, and shall we in the hour of meditation, when the soul is rapt in solemn stillness, and draws nearer and nearer by faith to the throne of God, start at the suggestion of a Bible truth, which our minister may call heretical? If we with confidence draw nearer to God, he will draw near to us, as a father to his children, and for the sake of his dear Son, will meet us in all our weakness and infirmities and guide us by the blessed spirit.

Yours in the hope of soon seeing the King in his glory,
S. PRATT.

Bethlehem, July 5, 1844.

THE POWER OF TRUTH.—The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled "Observation on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ."

Never was this interrogative more fitting than now, when there is so much "form of godliness," and so little "power." At the first glance, one would suppose that the Lord had a great multitude on his "side," and that his declaration respecting the straight gate was no longer true. By a superficial view, we should conclude that the way to life had gradually widened out into a capacious field, called Christendom; and many tell us it is speedily to embrace the whole world, since, as they affirm, it is rapidly being "converted."

Now the fact in the case is, that none are on the Lord's side only those who can stand the test, and pass the ordeal by which he tries them.

In the parable of the sower, which seems designed to illustrate the success of the truth during the time allotted to probation, the first class mentioned as not being on the Lord's side, are the "wayside" hearers. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side."—Matt. xiii. 19. In the 15th v., the reason why those by the wayside do not understand, is given. Through their own perverseness, then, they are fit subjects for temptation,—being tempted they yield, "then cometh the wicked one," whom they do not strive to "overcome." Again the stony ground hearers are evidently not on the Lord's side. "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."—vs. 20, 21. There *tribulation and persecution* are the agencies used to know whether he who professes to be the Lord's, is truly his. The being "offended," defines precisely the position of the individual or class tried. The stony ground hearers are still further described in Exe. xxxiii. 31, 32, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matt. vii. 26, 27.

Again, those that receive seed among thorns, are not on the Lord's side, being tried, and found unfaithful by the "cares of this world," and the "deceitfulness of riches."—Matt. xiii. 22. "And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"—Mark x. 22, 23. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Tim. vi. 9.

Who then is on the Lord's side? "He that received seed into the good ground—he that heareth the word and understandeth it: which also beareth

fruit, and bringeth forth some an hundred fold, some sixty, some thirty." For the Savior said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock." Also, "If ye love me, keep my commandments."

It is evident, professing to be on the Lord's side, is of no account with the Searcher of hearts; as witness his declarations: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not."—Matt. xxv. 11, 12. "And why call ye me Lord, Lord, and do not the things which I say?"—Luke vi. 46.

How forcible then is the Savior's testimony, that straight is the gate, and narrow is the way that leadeth to life, and few there be that find it. Those on the Lord's side are called a "remnant"—as "gleaning grapes" are they "left," "as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."—Isa. xvii. 6.

"The world by wisdom knew not God," hence, that religion which is popular with the world cannot be the true religion—the way in which worldly people walk cannot be the narrow way to life:—the Savior says of those whom he recognizes as his own, "I have manifested thy name unto the men which thou gavest me out of the world," and "they have kept thy word." I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.—John xvii. 9, 14. In these passages, those on the Lord's side, and those on the side of "the god of this world" are presented, with the manner in which the Lord regards them. Then if we would be on the Lord's side, we must not only hear his word, but do it, and be the possessors of the faith that "overcometh the world." E.C.C.

The seventh Month

OF THE JEWISH SACRED YEAR.

This month, in the history of God's dealing with his children, has been a month celebrated for the fulfillment of many remarkable events; and for the observance of many of the Jewish ceremonials which were "shadows of good things to come." As it is a month so celebrated in the history of the Jews, it cannot be amiss for us, as we are just entering upon it, to consider the events which have there had their accomplishment; and the ceremonials which were there celebrated. Among the events, we learn from Gen. viii. 4, that "The ark rested in the 7th month, upon the mountains of Ararat." 2 Chron. vii. 10, Solomon finished the temple, "and on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel, his people." 2 Chron. xxxi. 7. When Israel brought in their tithes for an offering, "in the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid." Ezra iii. 1, 6. "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And they found written in

the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month."—Neh. viii. 2, 14. "So Hananiah the prophet died the same year in the seventh month."—Jer. xxviii. 17. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"—Hag. ii. 1, 3.

Of the observances of the ceremonial law, which were affixed to this month, we read Lev. xvi. 29—34, "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses." "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord. And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."—Lev. xxiii. 23—32. "Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Lev. xxv. 9, 10. "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall have on the tenth day of this seventh month a holy convocation: and ye shall afflict your souls: ye shall not do any work therein. And on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days."—

Num. xxix. 1, 7, 12. "And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month."—1 Kings viii. 2. "In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the burnt-offering, and according to the meat-offering, and according to the oil."—Ezek. xlv. 25. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?"—Zech. vii. 5. "The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."—Zech. viii. 19.

As "whatsoever things were written afore-time were written for our learning, that we through patience and comfort of the scriptures might have hope;" it becomes us at all times, with modesty to consider all that God has revealed in his word. And as the law was "a shadow of good things to come," although we are to watch continually for the coming of the Lord, yet as those seasons pass by when the ceremonials of the law were observed, we may feel encouraged to look with renewed confidence for his coming. But above all things be always ready, that that day come not as a thief, unawares. There is a difficulty in ascertaining within an entire month, when the seventh month commences. The law of Moses requires that the passover shall be at the full moon, when the barley harvest is ripe, which varies from the last of March, to the first of May. The Rabbinical Jews observe the first full moon after the vernal equinox irrespective of the barley harvest, and which is usually one moon earlier than the Caraites observe, who conform to the law of Moses. The Jewish year begins with the new moon before the passover. If the Caraites always observed the passover at the second full moon after the vernal equinox, we might always know when their year commences; but when the barley is ripe, they observe, with the Rabbinical Jews, at the first full moon. The first full moon after the equinox varies from the 20th of March, to the 5th of April. When it comes near the 20th of March, the barley is not ripe, and the Caraites observe the second; but when it comes near the first of April, the barley is frequently ripe, and then the Caraites and Rabbinical Jews observe the passover at the same full moon. This year, the first full moon came on the 3d of April; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, we have no certain means of knowing. As the first full moon came so late this year, it is probable the Caraites then observed the passover, unless the harvest was more than unusually late. If so, it follows that we shall soon in the seventh month.

Calmet, in his volume 3d page 489, says, that at the end of March, barley, according to Shaw, was already ripe at Jerico; as likewise 14 days after at Acre. Also, according to Hoest, at the end of March, it is in the ear in Morocco, the same climate as Judea. Barley, he says, is sown in Judea and Morocco the middle of February. Ib p. 486, vol. 3. Green beans, says Shaw, as Calmet quotes him, may be gathered all the spring, and are ripe in March.

Shaw visited Judea in 1722, which was a backward season; and he says "it was so much backward than usual, that not being able to bring their first fruits at the stated time, an intercalation was necessary." ib. p. 491.

Under the head of APRIL, Calmet says, "barley is ripe in the beginning of April, in the plain of

Jerico, according to Mariti, l. c. In all other parts of Palestine, it is in ear at this time: and the ears turn yellow about the middle of this month." Shaw l. c. But Egmont and Korte inform us, that it is for the most part cut down this month. (Egmont's Travels v. 1. p. 335; Korte's Reise p. 187.) The same has been observed in other countries of the same latitude. ib. p. 492.

Under the head of May he says, frequently the barley is not all cut down before the month of May. Egmont saw barley ripe the beginning of this month, in the fields lying under mount Tabor. (Egmont's and Heyman's Travels v. 2: p. 27.

Questions answered.

We are always ready to reply to questions respectfully propounded; and to give an answer to every man that asketh us a reason of the hope that is in us. In the last No. of the Philadelphia Christian Repository, in an article headed "the progress of Millerism," after some preliminary remarks, we find the following questions, with the request that Messrs Litch and Himes would answer them; but as these brethren may not immediately see the paper, we will make a few remarks in reply.

"Have you not always taught that the Second Advent would take place in 1843? Has not this been the great point which you have endeavored to impress upon the minds of your audiences? Has not the principle upon which you professed to explain prophecy, centered in this one point? Have not your writings all been given to show this?—Surely you will not deny it—If this is granted, what is the consequence?—Does it not show that you have been teaching, so far as the principles of interpretation of the prophecies are concerned, a false doctrine? The time which you have taught as the true scripture interpretation for the fulfilment of these prophecies, has now run out, and hence your principles of interpretation have not been realized. You may say, and we know you do say, that as the Second Advent has not come, that you will wait for it until it does come; but is there no argument in this? Would it not be more righteous, instead of persisting in this course, to at once frankly acknowledge that you have deceived yourselves, and thus been led to deceive others."

It is true that we have for the last few years taught, that according to the best evidence we could derive from the scriptures, the prophetic periods extending to the coming of the Lord would expire in the year 1843; and that we believed that year would witness the Lord's coming. We also admit that we have endeavored to show from the scriptures the evidence which there apparently centered. And we are as free to confess that 1843 has expired without witnessing a fulfilment of those events which we then expected.

But what follows? Does it follow as you claim that "so far as the principles of interpretation of the prophecies are concerned" it is "a false doctrine?" Strange logic that!! Suppose we illustrate this idea. A British steamer is on a voyage across the Atlantic. The captain, in reply to the inquiries of his passengers, informs them he expects to be in port in 13 days; but on the 14th, is still out at sea. Would the passengers turn round and say the captain has deceived us, he told us we should be in port about this time; but now it is proved that there is no port ahead? No, if the evidence was that they were near the end of their voyage, they would continue to look for the port until it should appear. But if it were proved that the captain, instead of steering for Liverpool, has sailed for some port beyond the Cape of Good Hope, they might then accuse him of being false in his teachings.

Just so it is with the doctrine of the Advent. Our opponents tell us that we are not to look for the Lord at this time; and that the Advent is away beyond the Cape of Good Hope, and not to be now

expected. We on the other hand contend that having no evidence to extend the prophetic periods beyond about 1843; the fulfilment of the prophecies require that we should look at this time for the coming of the Lord. If our opponents will show that we are to have a temporal millennium, we will admit that the doctrine of the Lord's pre-millennial Advent is false. If they will prove that the end of the world, the resurrection of the dead and the personal coming of Christ are not to be literal, we will admit that our doctrine is false. Or if they will show that the Lord cannot come at about this time, we will confess we are in an error. But so long as no man has as yet been able to disprove the evidences which point to about this time, as the era of the Lord's return; or show any reason why we should not now expect him; they will have failed in proving this doctrine false.

The variation of "a little while" between human chronology and God's time, in a period of 2300 years, is no more wonderful than the variation of a few leagues in a ship's reckoning from the true distance. And for the life of us we cannot see how men who mean to be honest, can suppose an error in the one case is any more material than it is in the other. If the 2300 days are symbols of years; if the fourth beast, and exceeding great horn are Rome; if the man of sin is Papacy; and if it is to be destroyed by the brightness of Christ's coming; it is just as sure that Christ's second Advent will occur about this time, as it is that human chronology is correct. On that rests the time. That those prophecies are thus to be understood, we have the testimony of all the standard commentators of the Protestant world; and all who have written against them, have failed to disprove the lucid arguments of the Newtons, Medes and others, who have so clearly proved that position. Till they do this, we shall consider ourselves fully justified in constantly proclaiming to a perishing world, "Behold the Bridegroom cometh, go ye out to meet him!" Till it is disproved, the doctrine of the Lord's immediate Advent can be no false doctrine.

As the Repository has propounded these questions, we request in return that it publish our reply.

Editorial Correspondence.

CINCINNATI AND THE WEST.

The Tabernacle—Conference and Lectures—"Western Cry"—The Depot—Big Tent—Cause in general.

Since the tent meeting was held last year in this place, much has been accomplished in the Advent cause in this city and vicinity. A noble company of believers have been raised up, who are laboring to advance the interests of the Redeemer's Kingdom. Being shut out from every convenient place of worship, they have put up a cheap and convenient place, which will accommodate from two to three thousand. The usual congregation is large, and is composed of the serious and reflecting. When any interesting lecturer from abroad is announced to speak, it is quite too small for the multitudes who flock to hear.

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by brother Jacobs. Each afternoon and evening were devoted to lectures chiefly by brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind.

Very many could hardly believe that it was the man of whom they had heard so much *gossip*. "Is this the doctrine?" said an humble disciple. Yes, this is all we preach. "Then I have lost much, for this is Bible doctrine." My minister advised me to shun the meeting of the "Millerites," so I never attended one before. "How much I have lost!"

The last day, being the Sabbath, there were many friends from the country who united with us in an interesting communion, in which more than five hundred participated. Brother Brewer immersed 11 Sabbath noon. It was a solemn season, and I doubt not conviction of the truth was fastened on many hearts.

On Monday morning we met at the Tabernacle at 8 o'clock, for prayer, and to take the parting hand. This was a most affecting and solemn scene. Yet joy was mingled with our sorrow, by the faith we cherished of soon meeting again in the Kingdom of God.

"WESTERN CRY."

Three volumes of this paper have been published at Cincinnati. It has done a good service to the cause, but has sustained itself only in part. The subscription has been small, and no dependence was made upon that for its entire support. A greater portion of the papers have been distributed *gratuitously*. When it was discontinued, there were 4 or 500 subscribers, some of whom had paid in advance for another volume. But all the receipts came short of the expenditures, and we furnished the means to balance the accounts. *All the bills are now canceled.* Now if any persons who have sent subscriptions in advance, wish their money refunded, or wish to take the "Advent Herald," Boston, Mass., or the "Midnight Cry," at New York, to the amount of their subscriptions, they can have either they choose.

ADVENT DEPOT.—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to *John Hiloh*. There is a good supply of the *Harp, Shield*, and other late works. Books and papers also for gratuitous distribution.

THE TENT.—Is still in operation. It has been pitched three times this season by brother Jacobs, with good effect. An arrangement is now made for brother J. to devote his time the remainder of the season to the Tent. He will probably go as far as St. Louis, and if Providence permit, may go down *South*, as the weather grows colder in the North. Brother S. Brewer and wife, and brother George Miller, will accompany him.

The expenses of the tent operation are considerable, yet so much good is accomplished, it is one of the most economical ways of spreading the light. As it will be pitched in new places where not much aid will be expected, the friends of missionary effort will remember this enterprise to spread the light in the great valley. Any aid remitted to E. Jacobs, Cincinnati, O., or at our offices, in Boston, or New York city, will be thankfully received, and appropriated to the above object.

CAUSE IN THE WEST.—The good work is going on. There is no abatement of interest since '43, has passed; but there is an increase of faith in the "blessed hope," and zeal in spreading the glad tidings. The laborers are few, but the calls for help, and for light are numerous, and pressing. This gospel of the kingdom at hand, is just what the people want. It is "meat in due season." While the "Judge is at the door," and souls are perishing for lack of vision, on the great truth of the Kingdom at hand, who will go to the West and "sound the alarm in God's Holy Mountain?" Who? Professed Watchmen, Awake. "Up, it is

Jehovah's rally. God's own arm hath need of thine." J. V. HIMES.

Steam Boat Minstrel, Ohio River, Aug. 27th 1844,

P. S. We are now on our way to the conference in McConnellsville. Our health is good. J. V. HIMES.

CONFERENCE IN BOSTON.

Before leaving the country for Europe, providence permitting, we shall hold a conference in the Tabernacle, to commence October 10th, and continue over the Sabbath. Brother Hutchinson and Litch will be with us; and we expect brother Miller, and others to be in attendance. We shall be glad to see a full representation of our brethren and sisters in the Advent cause. Lectures will be given afternoons and evenings. J. V. HIMES.

NOTICE. Persons wishing to have Advent papers sent to their friends in Europe, will send their address to 14 Devonshire street Boston, Mass.; or 9 Spruce street, New York city. We shall be glad of letters of introduction to any on whom we may be able to call. J. V. HIMES.

MISSION TO ENGLAND. We trust our readers will not forget the announcement made last week. There are thousands in that country, who have been tantalized through life, with the deceitful visions of "reform" and "progress," which have left them sinking deeper and deeper in poverty and distress. To them we wish to speak in a voice which must be heard, and with an earnestness which must be heeded, telling them that

The clouds at length are breaking

The dawn will soon appear,

And signs there's no mistaking,

Proclaiming Messiah near.

O let the mission be baptized with the prayers of God's children, and we are sure it will receive that aid from men, and that favor of God which will make it the means of great good. Whatever is *done* should be done quickly.—*Midnight Cry.*

BRO. LITCH, who was badly poisoned at the Morrisville camp-meeting, is recovering. He returned to Philadelphia on Tuesday of last week.—*Id.*

CONFERENCE IN NEW YORK.—Brethren Miller and Himes are expected in this city September 22, to remain for a short time only. We need not ask for a full attendance of the brethren and sisters in the vicinity.—*Id.*

BRO. FITCH expects to be in the city, September 25th, for the last time previous to his return to Cleveland.—*Id.*

The Deliverance—the seventh Month.

DEAR BROTHER BLISS:—Your letter was received last week, and I would have answered it sooner, had not my hands been in so crippled a state, as to render it difficult for me to write. I was so badly poisoned at the Morrisville campmeeting as to be laid by for two weeks. But I embrace this first opportunity of writing you. You speak of a great deal of interest existing among you on the subject of the 7th month. As I have already given you one article on that subject, I hardly know as it will be best to say more. And yet, I feel it to be of some importance that all the light which exists on both sides of the question should be brought out. I have strong fears that many will be injured by their confidence in the Lord's coming only at that time. I would do something if possible to help them. I love my Savior, and long to see him, to be where he is, and to behold his glory. I would rejoice to see him in the 7th month. And if I could see any grounds for expecting him *then*, more than at any other time, I would hail it with delight. But I cannot see it.

1. If there is any season of the year pointed out by the types for the resurrection and deliverance to take place, it seems to me to be the passover, which is in the first month—for the following reasons.

The promise to Abraham of an eternal inheritance for him and his seed, Christ, (see Gal. iii. 15—17) was in the first month. For it was 430 years to a day (Exodus xii. 40,) from the sojourn of Abraham and his seed, (I give it according to the Samaritan pentateuch) to that deliverance. That deliverance did take place on the 14th day of the first month. It is the most lively type of the resurrection and deliverance of the saints which exists in the Bible. At least, so it seems to me.

Again, it was the season of the year in which Israel went up from Babylon, Ezra 7th chapter. The next strong type of the resurrection of the just, was Christ's resurrection, which took place in the first month.

And finally, when Christ ate the last passover with his disciples, he said, "with desire have I desired to eat the passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Is not that passover to have a fulfillment in the kingdom of God? And observe, this was the parched feast, and not the Lord's supper.

"And he took the cup, and gave thanks, and said, take it and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke xxii. 15—18.

In view of this strong passage, I must repeat again, if there is any type set forth in the Bible, of the resurrection and deliverance of the church, it is the passover.

MY DOUBTS.

I say "If," because I have doubts whether in fulfillment of the types, the time of the year is to be observed—for the following reason.

The yearly sin-offering under the law of Moses was the type of the sacrifice of Christ. The law required that offering to be made in the 7th month and 10th day of the month. Levit. xvi. 29, 30. Read also the whole chapter. Yet when the Ante-type came, and the true offering was slain, it was the first month and the 14th day. The part of the type was fulfilled, but not in the time.

This circumstance, with others, produces a serious doubt in my mind whether the time of Christ's coming the second time is at any one of the great Jewish feasts. It is clear, that the general time of the Lord's coming is revealed, we may know it is near even at the door—but I am firmly of the opinion that "of that day and hour knoweth no man." The Bible is full of such assurances of the uncertainty of definite time, and admonitions to WATCH. And I think that altogether the best way.

And now, brother Bliss, if you can show me, how the "Son of man" can come in the clouds of heaven, if Dan. 7th chapter be correct, before the fourth beast is slain, and his body burned, or given to the burning flame, you will please point it out. The Lord's word in that vision has been fulfilled in the most exact order thus far, will it fail now? I do not believe it. I do hope our dear brethren will pause and learn wisdom from the past, before they settle too strongly on the 7th month. Let them watch and pray, and live for God every day; but do not let Satan get an advantage over them. Yours.

J. LITCH.

Extracts from old Writers.

Dr. Goodwin, who wrote in 1630, says, "Let us now revert to the question, What are to be the consequences of the resurrection of the witnesses?—Soon after it, the seventh trumpet is to sound, which is the signal for the seven angels to pour out their vials of God's wrath upon the anti-Christian kingdom."

"My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which shall shake kingdoms and nations!—Who would not fear thee, O King of nations? for to thee doth it appertain. At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation. Jer. x. 7—10. As to the gathering of the harvest and vintage, in the fourteenth chapter of Rev., the time seems not yet come for their elucidation. The vials seem to be a vision of the vengeance which is to be executed upon the Protestant party: for the wine press is said to be trodden without the city, i. e. without the jurisdiction or reach of the city of Rome, and is represented in a separate vision, on purpose to show that vengeance will fall even upon such kingdoms and nations as had cast off the pope's supremacy. Whether the wine-press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage; only this may be more confidentially affirmed, that those carnal Protestants in England and other places, who, like the outward court have been joined to the people of God, shall yet, before the expiration of the beast's kingdom and number, be more or less, given up to the papists, and be made to vail to them, if not all of them, by bloody wars and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel."

Thomas Burnet, in his "theory of the earth," published in London in 1697, says the received opinion of the primitive church, from the days of the apostles to the council of Nice, was, that "this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and personal reign of Christ on earth." Again he says that "until some of the prophecies in the Apocalypse be accomplished, (these have been fulfilled) we are as a man that awakes in the night, all is dark about him, and he knows not how far the night is spent: but if he watch till the light appears, the first glimpses of that will resolve his doubts." He that does not err above a century in calculating the last period of time, from what evidence we have at present, [150 years ago] hath, in my opinion, cast up his accounts very well. But the scenes will change fast towards the evening of this long day, and when the sun is near setting, they will more easily compute how far he hath to run. Book 3.

In the life of Cotton Mather, pastor of the North Church, Boston, who died in 1727 or 8, we find the following views of that learned man.

1. The second coming of the Lord will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it.

2. The conflagration described by the oracles of God in strong terms, and while we are warned of it by the mouth of all the prophets: this conflagration will be at the second coming of the Lord.

3. Upon the conflagration, the glorious God will create new heavens and a new earth.

4. The process of judgment on the sheep and goats, in the xxv. ch. of Matt., has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men in the flames before them, and there shall not one ungodly man be left living in the world.

5. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarch looked for. They who expect "the rest" promised to the church of God upon earth, to be found any where but in the new earth, and they who expect any happy times for the church in a world that hath sin and death in it; these do err, not knowing the Scriptures, nor the kingdom of God.

6. Such a conversion of the Israelitish nation, with a return to their ancient seat in Palestine, as many excellent persons in later years (and among the rest himself) have been persuaded of: he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

In Cotton Mather's preface to his work entitled "Directions for a candidate of the Christian ministry," published in 1725, we find the following, "The Second Advent of the Lord Jesus, which must be expected for the destruction of Anti-Christ and per-

dition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected."

"But it is not to be wondered at, if there be very few who would believe such a preacher." For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially faith in his coming: and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably petrified with the spirit and manners and endearments of the world.

Though some Nero should command me to be burned in the flames, I will not cease to preach and foretell with an earnest voice the dissolution, renewal and purification of the world by fire.

Speedily, with flaming fire, but who knows how soon? They indulge themselves in a vain dream, not to say insane, who think, pray and hope contrary to the whole sacred Scriptures and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. The rest of the saints and the promised Sabbath and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed in their fulfillment in the new earth, not in our defiled and accursed earth. This was the opinion of the primitive church, this her piety and ancient faith.

O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church. Thus we have the "old paths" the "good way," and we will "walk therein, that we may find rest for our souls."

Thomas Price, Pastor of the Old South Church, Boston, and the most learned man in New England except Cotton Mather, gave his testimony to the truth, by expressing the wish that God would raise up numbers of such ministers as this, "that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Savior Jesus Christ."

We have noticed but a few of the many who in times past kept the "faithful sayings," and were "not moved away from the hope of the Gospel," but the testimonies adduced while they point us to the "good old way," remind us in view of a wandering church, of the declaration of Paul in 2 Tim, that in the last days "the time will come when they will not endure sound doctrine, and they shall turn away their ears from the truth, and shall be turned unto fables." E. C. C.

LETTER FROM BROTHER J. LITCH.

DEAR BROTHER BLISS:—The Lord is blessing our labors in this section, by awakening and converting sinners, and blessing his people. At our camp-meeting in Morrisville, the Lord was with us—quite a number professed to be converted—and a time of general quickening among Christians took place. The people of that section were deeply interested in the subject of the Lord's coming. Since we came home, we have had good seasons in the city. Some have been converted at Julian street, and two arose for prayers in the congregation at the Museum last Sabbath.

Brother Tullock returned yesterday from the camp-meeting, near Lancaster, and brings a most cheering account of the state of things there. There is a field from Lancaster to Chambersburgh, Pa., on the line of the western Rail Road, which promises a precious harvest if occupied. To-morrow we commence a camp-meeting at St. Georges, Delaware, where we expect to meet our brethren from Baltimore. Yours in hope.

J. LITCH.

Philadelphia, Sept. 3d, 1844.

Foreign News.

The arrival of the Hibernia, Sept. 1, from Liverpool Aug. 20, brought but very little news of any importance.

One of the most interesting events of recent times is the abdication of old Mehemet Ali of Egypt, in favor of his son Ibrahim. The old man, full of years and honors, intends, it is said, to take a pilgrimage to the city of the prophet.

In Portugal, affairs seem to be quiet. The famous Bonfin has not, however, yet been disposed of. Several guerilla parties are reported to be still under arms near Almeida; but whether they have hostile views towards the government, is not stated.

Spain has existed for three months without a change of Ministry. This is considered quite remarkable. There are, however, some incipient signs of the same kind of disaffection which has upset so many Cabinets in that wretchedly governed country.

Incendiary fires still continue in many parts of England. All attempts to discover the object and aim of the incendiaries have proved abortive.

Several arrests have been made in the army of France, and the spirit of discontent among the French soldiery is said to be on the increase.

Serious disturbances still prevail in Bohemia, among the workmen employed in the factories. At Brood they have been effectually put down by the military, after destroying several factories.

HORRIBLE DOINGS IN TEXAS.—CIVIL WAR BROKEN OUT.—The New Orleans Picayune of the 23d says—"There are rumors of bloody doings in Shelby and Harrison counties, Texas, near the Louisiana line. The 'Moderators' and 'Regulators,' as they term themselves, arrayed against each other, and number about two hundred each. Several persons have been killed, houses burned, and plantations destroyed. This is truly a horrible state of things.

We learn, verbally, that one Davis, the leader of the 'Regulators,' has been shot, with twelve or fifteen others. It is further stated, that Gen. Henderson was about to leave Shreveport to use his influence to bring about an arrangement of the difficulties. *Boston Mail.*

LETTER FROM BRO. B. BROWN.

DEAR BRO. HIMES.—Thinking you may by this time wish to know where I am, and what I am about, I would just say, I have, for a few days past been attending the camp-meeting in this place. It has been attended with profit to the faithful who kept their minds firmly fixed on Christ: though many things transpired which exceedingly grieved them, and which finally resulted in breaking up the meeting three days earlier than was expected. For some wise purpose, God has suffered the wicked here to triumph, and his people to flee before the enemy. From the very time it was generally known that such a meeting was in anticipation, the wicked began to make their threats that they would break it up. And from the appearance of things when we went upon the ground, it seems evident to me that many of God's Host were "fearful and afraid."

There seemed to be a kind of restless uneasiness manifest among them, which rendered it almost impossible so to concentrate them, either for prayer or more public exercise, as to make it the more profitable. There was a kind of talking among themselves about the threats of the wicked to mob them, which indicated, to my mind at least, that they were looking at the enemy, and trembling before them, instead of looking to almighty God, and putting their trust in him. For this, or some other reason, God has suffered the enemy to triumph, and his people to flee before them. No great damage was done to any person, or to the tents; yet, such was the opposition of the wicked, and restless state of things in the "camp of the saints," that the committee thought it advisable to close the meeting, which was done on Thursday.

On Thursday, in the forenoon, the Devil got in among the saints, and succeeded in getting up a sharp contention, and excitement among

a few; which, if I were to name, I would call an *enthusiastic whirlpool of will-worship*. You will probably hear more about it from others. It is a point on which I do not love to dwell, and can say no more, only, Lord deliver me from ever witnessing another such a scene.—O when will God's people learn to put their trust in his arm.

I tell you, dear brother, those who are to be saved must have the faith and trust of Abraham.—That faith which will lead them to act just as if they knew. And this faith and trust must be perfected by our works, and that too, without delay, or we are lost. Confident I am, from God's word, that we shall not have another winter, before the Lord will come in his glory. Never before, was my faith half as strong as now. And I ask, "who will be able to stand?" Yours in the bonds of faith.

B. BROWN.

Woodstock, Vt. Aug. 31, 1844.

MISSION TO EUROPE.

We propose, if time be prolonged, to go to England the middle of October next. Bro. Litch and Hutchinson will accompany us. We hold our first Conference in London, the first week in November. At this meeting, arrangements will be made for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest. A rest and blessedness found only in the kingdom of God,—in the New Heaven, and New Earth, that is speedily to be revealed by the Second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the *glad tidings* out in a number of different languages, among Protestant and Catholic nations, among which we shall not forget *Babylon, in Italy.*

A press will probably be established in London, and lecturers will go out in every direction, and we trust the word of the Lord will have a free course and be glorified. What will be accomplished we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfill this ministry to the glory of God.

Some have suggested a desire to aid the mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire St., Boston, or 9 Spruce St., New York. Or to Bro. J. Litch, 41 Arcade, Philadelphia, Pa. Or Bro. Hutchinson, who will attend the Camp-meetings in N. H. and Mass.

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God gives us time to perfect it. Our trust and faith is in God. And here we leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

Cleveland, O., Aug. 10, 1844.

J. V. HIMES.

"WHAT DOES HE MEAN?—A STRANGE TEST."—In answer to this enquiry of our brother, we reply that we considered it a "strange test," because one man at the south, who was once a subscriber to an advent paper, which he afterwards refused, lived in a family, another member of which used wicked and profane language, that that should be made "a test of southern Adventism."

Conferences & Campmeetings.

PORTSMOUTH, N. H.—The Lord permitting, there will be a Conference of believers in the immediate personal Advent of Christ, to commence at the Tabernacle in Portsmouth, on Tuesday, Sept. 17th, at 2 o'clock, P. M., and continue through the week. The object of which will be the glory of God in a more thorough understanding of his word; and an entire personal conformity to his will in all things. That thus being sanctified through the truth, we may be prepared to stand in the presence of our coming King with exceeding joy. And we most earnestly invite all *seekers after truth*, who consistently can, to come up to this solemn assembly. Brothers Snow, Couch and Cole are requested to be at the above Conference, if possible. Also, all lecturers in the vicinity.

Com.—Richard Walker, John Downing, Geo. Peirce, A. M. Osgood.

Portsmouth, N. H. Aug. 30th, 1844.

FLETCHER, VT.—There will be an Advent meeting (the Lord willing) in the town of Fletcher, Franklin Co. Vt. at the meeting house, on Wednesday, Thursday and Friday evenings, Sept. 11th, 12th, 13th, to commence at early candle light, and continue Saturday and Sunday all day; and longer if then thought proper.

As we expect a general attendance, I wish Brother Himes, Storrs, Litch, or some other able teacher to attend the meeting without fail.

WM. SWEET.

BROOKLYN, CT.—The Camp meeting at Brooklyn, Ct. which was postponed from August 20th for want of lecturers, that obstacle being removed, is now arranged to be bolden, if time continue, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence on Monday, Sept. 20th, and continue as long as may be deemed expedient. Brethren generally, and particularly lecturing brethren, not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the committee, THOMAS HUNTINGTON.

BRIMFIELD, MASS. If time continue, and the Lord will, there will be a conference in this place, to commence Thursday, Sept. 19th, and continue through the week, or longer if thought expedient. And we take this opportunity to invite the brethren in the neighboring towns to attend, that the Lord's house may be filled. Is it not a time when God's children should be up and doing with their might what their hands find to do? When was the time that those who have enlisted in the blessed cause of sounding the midnight cry, "Behold, the Bridegroom cometh," should be more engaged? We are in the midst of a perishing, ungodly, gainsaying world, which is just about to receive its final sentence, and doomed to everlasting destruction. Shall we then, brethren, "be at ease in Zion?" Will the blood of souls be found in the skirts of our garments, when we stand before the great tribunal of Jehovah, with the assembled universe, if we do not continue to cry aloud and spare not? L. F. Griggs.

PAWTUCKET, MASS.—By Divine permission, there will be a campmeeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail-road, to commence Monday, Sept. 23d, and continue until Saturday 28th. Brethren J. S. White, S. S. Snow, B. Matthias, and Burnham, are engaged to attend. Bro. T. Cole and H. Plummer have given the committee encouragement likewise to be in attendance. We hope Bro. Miller and Himes, will find it convenient to attend this meeting. Brethren from abroad that can, are invited to come to this feast of tabernacles, and bring their sisters with them. For the committee,

Anthony Pearce
John G. Pettis.

BURNT HILLS, N. Y.—A SECOND ADVENT CONFERENCE commences Sept. 17, at Burnt Hills, (18 miles westward from Albany and Troy, N. Y.) in the Christian Meeting House, to continue over the following Lord's day. Bro. Gross, Ingmire, Preble, and others expect to be present. Advent friends, and others in that section of the state are particularly requested to attend.

NOTICE.—The undersigned will lecture in the following places, (the Lord permitting) at the dates named. Saratoga Spa., Wednesday evening, 11th inst., Syracuse the 12th, Auburn the 13th, the Lord's day, 15th at Rochester, the 19th and onward at the campmeeting near Seneca Falls, N. Y. I wish to lay before our brethren in these several places, the types, and other evidence relating to the seventh month.

GEO. W. PEAVEY.

Letters received to Aug. 31, 1844.

David Wilson \$1 end v. 8; John W. Channing \$1 pd to end v. 7; L. Hancock by pm \$3 pd to end v. 7; J. B. Slayton by pm \$2 pd to 130 in v. 8; D. Farnsworth by pm \$2 pd to end v. 8; J. Gleason by pm \$1 pd to 158 in v. 7; A. Chase \$1 pd to end v. 8, and \$1 for Mid Cry; Miles Grant by pm \$1 pd to 202 in v. 9; J. McLaughlin by pm \$1 pd to end v. 4; Luther Carter by pm \$1 pd to end v. 8; A. Barnes by pm 50 c pd to end v. 8; J. G. Bailey by pm 50 c pd to end v. 8; E. Smith by pm 50 c pd to end v. 8; J. Lincoln by pm 50 c pd to end v. 7; Smith & Crane by pm 50 c pd to middle v. 8; C. Barnes by pm 50 c pd to end v. 8; W. T. Bird by pm \$2 pd to end v. 7; G. W. Libbey by pm \$1 pd to end v. 7; Abel Allen by pm \$1 pd to end v. 8; J. R. Hart by pm \$2 pd to middle v. 8; A. Parmelee by pm \$1 pd to end v. 8; S. Cornell by pm \$1 pd to 179 in v. 8; L. L. Bigelow 50 c pd to 188 in v. 8; A. Phelps \$2.50 pd to middle v. 8; J. Eshelby \$1 and \$2.54 pd to end v. 2 copies; C. Worley 50 c pd to 128 in v. 8; G. Holmes \$1 pd to end v. 7; John Smith \$2.50 pd to 239 in v. 10; A. Brown \$1 pd to end v. 7 and S. F. Adams \$1 pd to end v. 8; S. H. Knight \$1 pd to end v. 8; G. Gerry \$1 pd to end v. 7; R. Willbar by pm \$2 pd to end v. 8; C. Churchill \$1 pd to end v. 8; I. K. Parington \$1 pd to end v. 8; O. Shipman by pm \$2 pd to end v. 8; J. Parker by pm \$1 pd to end v. 8; Wm. Holman by pm \$2 pd to end v. 7; R. Clark by pm \$2 pd to end v. 7; Capt. H. Packer by pm \$3 pd to end v. 7; L. Morse by pm \$1 pd to end v. 8; Charles C. Keyes by pm \$4 pd to end v. 7; J. Philbrick by pm \$1 pd to end v. 8; B. McCain by pm \$1 pd to end v. 8; J. Ring by pm \$1 pd to 201 in v. 9; J. Wilder by pm \$1 pd to end v. 7; L. Ellis \$1 pd to end v. 6; Luther Hale \$1 pd to end v. 8; Charles Gorham \$1 pd to end v. 8; J. F. Alden by pm \$1 pd to end v. 8; M. D. Richardson and S. Farnsworth by pm \$1 each, pd to end v. 8; Rev. J. Holbrook 50 c pd to middle v. 8; Mrs. C. Tucker \$1 pd to end v. 8; Daniel Gunn 67 c pd to end v. 7; W. B. Stratton \$1 pd to 175 in v. 8; E. Canfield by pm \$1 pd to end v. 7; Alvin Frost and J. G. Briggs by pm \$2 each, pd to end v. 7; J. P. Southwell 50 c pd to middle v. 8; G. G. King by pm \$1 pd to end v. 8.

Pm South Woodstock Vt; pm Rochester N. Y.; pm Charlton N. Y. E. C. Clemens; J. Starkweather; B. F. Brown \$5; pm Lansingburg N. Y.; pm Troy furnace Vt much obliged; Maria A. Ball; J. S. White; N. Southard; E. C. Clemens; A. Spoor; N. Hervey; J. Curry and J. H. B. die Liverpool Eng; J. Litch; pm N. Scituate R. I. pm Rumford Me; Dr. Cray; pm Rochester N. H.; pm Meridian Ct; G. W. Gregory \$1; Anthony Pearce, send when published; E. C. Clemens; pm Foster R. I.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, September 18, 1844.

WHOLE NO. 177.

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THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vaults of heaven.

Yet let him ne'er to sorrow yield,
For in the sacred page
A compass shines divinely true,
And self-illuminated, greets his view
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast,
On Canaan's happy shore.

[*London Evangelical Magazine.*]

LETTER FROM BRO. EDWIN BURNHAM.

BRO. BLISS:—It is well known that about one year and a half ago I professed to believe in the second coming of Christ in, or about 1843. I preached it somewhat extensively, and was wonderfully blessed in my labors. Souls were converted and saints refreshed. But time passed on, and I began to doubt "the time." At length I entirely gave up the definite period of the "end of the vision." I was disappointed, and felt very unpleasantly. From this time I began to sink in my feelings and became worldly and indifferent. Thus many of God's dear children were grieved, and those who loved not his appearing were glad. To be sure I did not give up the great truth that "Christ is at hand," but I did not feel interested in it as I did formerly; and therefore Satan took the advantage of me. Indeed, I slumbered and slept. I then began to hold those off who still contended for the time, to feel improperly toward them. Particularly, I could not, or rather would not associate with Brn. Himes and Cole, and others. I remember too of speaking of those brethren both publicly and privately in an improper manner. In this state of mind I went to Boston and preached to a portion of the Chardon St. people, at the Melodeon. Of course I was arrayed directly against the Advent people at the Tabernacle. I was honest in this, but blind also—and knew it not. A part of that time I felt very unhappy and lonely, but did not see fully the cause. I

was convinced that God was with the Advent people; and I daily saw them blessed, while I was doing comparatively nothing. Being thus discontented and unhappy, I left Boston as soon as convenient, and thought to travel. I visited Portland, New Bedford, and some other places; and endeavored to sympathise with the Advent people as far as I could in my then partial condition of mind. I thought I saw things among them that were wrong—perhaps in some instances I did—but in meddling with those things, I did some harm to those who were standing in the counsel of God. I remember of using strong language about the Advent people at the Lynn Convention—so called, and thought I was doing God service. I have recently been preaching at Haverhill, Mass. to the church that Eld. Plummer separated from, and thought I was preaching, and living just about right. I would not sympathise with Eld. Plummer and his friends, and therefore took sides rather against him. But after all this striving and slumbering the spell is at length broken. A few weeks ago while sitting in the Advent Tabernacle at Haverhill, about sunset the Holy Ghost fell upon me as it never did before—and all my past life came into view, and O what a spotted life it appeared! The judgment scene opened before me, and I was broken to pieces. I cried to God—confessed, and found mercy. I felt that God would purify and make me whole. Amen so let it be. Since that time no impure thoughts or feelings lodge in my mind. I am continually looking up expecting my Master. In future I wish to stand with those who are looking for Him, and are searching what, and what manner of time, &c. I ask forgiveness of God, and all men, for all my wrongs, and may I be kept unto eternal life. So come, Lord Jesus. Amen. Exeter, N. H., Sept. 6, 1844.

Prophetic Symbols.

Extracts from Daubuz's Symbolical Dictionary.

KEY signifies power and trust committed. It denotes power either to stop the action or to exert it, according to the circumstances.

So the *keys of the kingdom of heaven*, Matt. xvi. 19, signify the power to admit into that state, and to confer the graces and benefits thereof. So in Luke xi. 52, the *key of knowledge*, signifies the power of attaining to knowledge, the means of getting knowledge; and, according to the same analogy, to open the *Scriptures*, Luke xxiv. 32, is to shew the true meaning of them, whereby others may understand them. So in Isa. xxii. 22, the *keys of David*, signifies the power to rule.

KING signifies the possessor of the supreme power, let it be lodged in one or more persons. It also frequently signifies a succession of kings. And king and kingdom are synonymous, as appears from Daniel vii. 17, 23.

LAMB. Our Savior is by the Baptist declared to be the Lamb of God, because to be sacrificed to him, as a Lamb, to take away the sins of the world. Hence our Savior, upon the account of his sacrifice, is represented in the Revelation by the symbol of a lamb

This is special, and therefore none else comes under the same symbol but himself.

A lamb is the meekest of all animals; and therefore very proper in that respect also to signify our Savior, who was slain as a lamb, without opening his mouth against those who persecuted him. Isa. liii. 7; Acts viii. 32.

The lamb, as the symbol of meekness, is also used in Isa. xi. 6; lxxv. 25 Jer. xi. 19. Christ is therefore the good Shepherd or King, the Ram of the flock, who laid down his life for the sheep.

LIGHT. The lights or luminaries direct and shew the way; and by consequence govern men, who otherwise would not know what to do, or whither to go.

Thus of the great king of all, saith the Psalmist, Ps. cxix. 105: "Thy word is a light unto my path;" and Hosea, chap. vi. 5: "Thy judgments are as the light." In John viii. 12, Christ is called the Light of the world.

SUN, MOON, and STARS.—Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family, the sun, moon, and stars, when mentioned together, denote the different degrees of power, or governors in the same state.

This is evident in relation to a single family from Joseph's dream, Gen. xxxvii. 10, where the sun, moon, and stars are interpreted, of Jacob the head of his family, of his wife, the next head or guide, and of his sons, the lesser ones.

Sun and moon, signify also the power and glory of this world; as in Jer. xv. 19, "Her sun is gone down while it was yet day:" which the Targum renders, "Their glory passed from them in their life-time."

Isa. lx. 20: "Thy sun shall no more go down, neither shall thy moon withdraw herself: i. e. thou shalt have uninterrupted glory and prosperity, as it follows presently after, "For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." In such places as these, sun and moon have not a sense determined to any particular dignity in a kingdom, but signify only at large the glory and prosperity thereof."

As in Hos. vi. 5, Light is the symbol of God's government, so the dawning of it in the rising of the sun, is the beginning of his favour and deliverance, which is to go forwards unto greater perfection;

Hence Solomon, Prov. iv. 18, saith, "The path of the just, is as the shining light, which shineth more and more unto the perfect day." And again, chap. xx. 27, "The lamb or light of the Lord is the breath of man." That is, vigorous, and prosperous: it is comfortable and beneficial to them. So that the words of David (in the above passage, 2 Sam. xxiii. 4) signify, that the glory of his kingdom newly risen shall daily increase, like grass which hath the benefit of the sun after seasonable showers.

Again, in Isa. lviii. 8, it is said, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

The *health* implies forgiveness of sins, and the *light of the morning* a deliverer. That is,

God will send a deliverer, and forgive the sins of his people, or remit the punishment. The like expression we have in Isa. lx. 1, 2: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

LAMP, LIGHT, or CANDLE, denotes a state of prosperity, as in Job xviii. 5, 6; xxix. 2, 3; Psa. xviii. 28.

LION is the strongest and boldest of beasts, and is therefore, upon the account of his courage and power to resist his enemies, the symbol of a king.

Lion is the symbol of a king, as in Jer. iv. 7, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Christ is the Lion of the Tribe of Judah; Rev. v. 5. If it be asked why Christ is represented as a lion, and also as a lamb? the answer is, It is suitable to the symbolical language, to represent the same thing under as different symbols as it hath qualities necessary to be described.

LOCUSTS begin to appear in spring, about a month after the Equinox, and are only seen at most during five months, viz. part of April, May, June, July and August, with part of September. They are wont to rise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky; and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distance. Wherever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation. Pliny says, "That they were looked upon as a plague proceeding from the wrath of the gods." And therefore they were not only accounted prodigies, for the harm which they did, but also for that which they portended; vast numbers of locusts having been frequently seen to appear before the approach of great armies, as is frequently observed by Abul Pharajas, and by du Fresne, at the end of Cinnamus, p. 530.

TO LOVE, in the style of the Holy Scripture, signifies to adhere or cleave to; as in Gen. xxxiv. 3, *to love* and *to cleave to*, are put as synonymous, "his soul cleaved unto Dinah the daughter of Jacob, and he loved the damsel." And so also in Deut. xi. 12; xxx. 20.

On the contrary, *to hate* is *to forsake*; thus in Rom. xii. 9, "to hate evil, and to cleave to that which is good," is *to forsake* evil and love good. And in Isa. lx. 15, *forsaken* and *hated* are put as synonymous.

Thus a man "must hate his father for the sake of Christ;" i. e. forsake or leave him, to follow and obey Christ, when it stands in competition. Thus God hated Esau, that is, passed by him, when he preferred before him his younger brother Jacob, in entitling Jacob to greater worldly privileges, and entering into a closer covenant with him. See Mal. i. 2, 3. The meaning is that God chose rather to make the posterity of Jacob a greater nation than the posterity of Esau. For the words, Jacob and Esau, are not to be understood of their persons, but of their offspring; as is evident from what was said of them by God to their mother, before they were born, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other, and the elder shall serve the younger." Gen. xxv. 23.

MANNA (Hidden.) Of the manna that fell, some was designed for common use, or the sustenance of the Israelites, and some was laid by for a sacred use in the ark, to be as a memorial, Exod. xvi. 32, 33. That which was common was corruptible, and they who eat

thereof died, even though it were bread that came down from heaven, as our Savior saith, John vi. 32; but that which was laid up and hidden in the ark, did miraculously remain to be preserved to all generations. It is God alone that keeps, and consequently gives the true bread, food or manna from heaven; and that is such manna as was hidden in the ark, and incorruptible, even the incorruptible riches or livelihood, which is laid up; whereof they who partake or eat shall never hunger, but shall be immortal.

The hidden manna, therefore, is the symbol of immortality; but an immortality, consisting of such a life, and means to preserve it, as are wonderful and transcendent beyond our present imaginations. It is secret or hidden, and therefore wonderful.

MARRIAGE is symbolically used in the Scriptures to signify a state, Isa. lx. 19; lxii. 5; John. iii. 29; Matt. ix. 15, and reason or cause of great joy and happiness.

TO MEASURE, and TO DIVIDE, are the same; and both signify, to go about to take possession, after the division. Hence a lot, or division, or inheritance, are all one; because the Israelites got possession of the promised land by division, measure, and lot. And *to divide the spoil*, is to get a great booty or victory: because division of the spoils is a consequence of the other. See Numb. xxiv. 17; xxxiii. 54; Josh. i. 16; xiii. 6; Is. ix. 3; liii. 12.

TO mete out is the same. Thus Ps. lx. 6: "I will divide Shechem, and mete out the valley of Succoth,—signifies an entire possession after a victory, which God had promised to David. So in Is. xviii. 2: "A nation that is meted out, and trodden down," is a nation overcome by its enemies, and quite subdued; so that its possessions are divided and possessed by the conquerors. So when in Josh. xxiv. 3; God saith, "I have divided unto you by lot those nations that remain." What is this but to say, that God hath put them in possession of their lands? So in Zec. ii. 2, *to measure Jerusalem*, is to take again possession of it, to rebuild it; or at least to repair that and rebuild the temple. See also Amos. vii. 17.

MOAB, symbolizes enemies of the Church of God in the latter day, as is plain from Numbers xxiv. 17, where it is said that the *star* of Jacob, and the *sceptre* of Israel, "shall smite the corners of Moab." This prophecy was given to the king of Moab, who opposed the return of Israel, and sent for Balaam to curse them; but instead thereof, he is constrained to declare of the Star and shepherd, "I shall see him, but not now; I shall behold him, but not nigh;" or as Bishop Horsley renders the original,

"I see him! but the season is not yet;
I observe him! but he is not near:"

and therefore this smiting of Moab is future; and, turning to Isa. xv. & xvi., we find that the great and final burden upon Moab is for the consumption of the spoilers, the extortioners, and the oppressors out of the land, or out of the earth. It immediately follows: "And in mercy shall the throne be established; and he shall sit upon it, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (Isa. xvi. 4, 5.) Hence the Divine judgments fall on Moab at the second advent of Christ.

MOON. See under LIGHT.

MOTHER. Father and mother are words which, in all languages, may figuratively signify the author or producer of a thing.

MOUNTAIN. The governing part of the political world appears under symbols of different species, being variously represented, according to the various kinds of allegories.

Thus *head, mountain, hill, city, horn, and king*, are, in a manner, synonymous terms to

signify a kingdom, or monarchy, or republic united under one government; only with this difference, that it is to be understood in different respects. For the head represents it in respect of the capital city; mountain or hill, in respect of the strength of the metropolis, which gives law to, or is above, and commands the adjacent territories, and the like.

Thus concerning the kingdom of the Messias, says Isa. ii. 2; "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." And ch. xi. 9: "They shall not hurt nor destroy in all my holy mountain;" that is, in all the kingdom of the Messias, which shall then reach all over the world; for it follows: "The earth shall be full of the knowledge of the Lord." So the whole Assyrian monarchy, or Babylon, for all its dominions, is called a mountain in Zech. iv. 7, and Jer. li. 25, in which last place the targum has a fortress;

Thus also in Dan. ii. 35; "the stone that smote the image became a great mountain, and filled the whole earth:" that is, the kingdom of the Messias having destroyed the four monarchies, became an universal monarchy, as is plainly made out in ver. 44, 45.

In this view, then, a mountain is the symbol of a kingdom, or of a capital city with its dominions, or of a king, which is the same.

Mountains are frequently used to signify all places of strength of what kind soever, and to whatsoever use applied; mountains being difficult of access to an enemy, and overawing and commanding the country round about; being properly qualified, both to secure what is on them, and to protect and govern what is about them. See Jer. iii. 23.

In several places of Scripture, mountains signify the idolatrous temples and places of worship, as in Ezek. vi. 2—6; Jer. iii. 22; Mic. iv. 1.

A great mountain burning with fire, seems to denote a powerful nation, or combination of people, burning with the fury of war, Rev. viii. 8, "As it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood."

Tumbling of mountains into the sea, signifies the dissolution of monarchies in democracy, as in Psa. xlvii. 2.

The mountains dissolved in blood, denotes the kingdoms of the earth dissolved in the blood of the people, Isa. xxxiv. 3.

MOUNT SION is a symbol drawn from the Mosaical dispensation, and its import is to be ascertained by referring to what is said of Sion in the Old Testament. David began the settlement of the nation of Israel, and of his own kingdom, by the taking of Mount Sion from the Jebusites, which he made the seat of his kingdom for himself and his successors, and the capital of Israel. So that Sion was afterwards taken for the whole kingdom, which depended upon it. When David had obtained dominion over all his enemies, he said that God had set him in high places, Psa. xviii. 33; and, in Psa. cxxv. 1, he speaks of Mount Sion as a mount "which cannot be removed, but standeth fast for ever," because it assured him of God's protection, as is implied in what follows. Mount Sion was not that whereon the temple stood, (for it was built upon Mount Moriah), but that whereon the citadel of David, or the seat of his kingdom, stood. It was a mount higher and commanding, and by consequence protecting that of the temple. See also what is said of Mount Zion, Psa. xlviii. 2—6; Joel ii. 32, both of which passages evidently refer to the latter times. Hence it may be inferred, that Mount Sion, in Rev. xiv. 1, is the symbol of the Christian Church delivered from her enemies, and in a state of peace and security.

The symbol is applied generally by the Apostle, Heb. xii. 22; but in the Revelation the application is special.

From the Midnight Cry.

To Charles P. M'Ilvaine.

BISHOP OF THE CHURCH OF CHRIST.

No. II.

DEAR BROTHER,—Time is rapidly on the wing. The door of mercy will, ere long, be closed for ever against a guilty world. Permit me then to address to you the motives why I think we should sound the midnight cry, deep and faithfully, and that without delay.

1st, It is declared of God, that the watchmen should so do. It is one great appointed truth, under the note of which Christ says the *virgins will rise and trim their lamps*, and prepare to go forth to meet the Bridegroom. If this is neglected, then a great appointed means will be neglected. At this time the evil servant shall say, "My Lord delayeth his coming. But blessed is that servant who shall be found giving this meat in due season." The meat our Lord here speaks of certainly includes the midnight cry, and has especial reference to it, for the Lord mentions him, in contrast with the evil servant who says, "My Lord delayeth his coming." Alas! that there should be so many evil servants in the land, but the Scriptures must needs be fulfilled. That the professed church of God is now awfully deficient in that oil which is needful to meet the Lord, I need not stop to prove. You doubtless have long wept and prayed over it—that our dear Lord should be so wounded in the house of his friends. Where is the deadness of the church to the world? Where is that ceasing to lay up treasure on earth?—Most seem pulling down and building larger. Where is that seeking first the kingdom of God and its righteousness? Where is that hungering and thirsting after righteousness required? True, there is much crying about the "oil and the wine," Rev. vi., but still the great body of the church is riding the BLACK HORSE, with the balances in hand, weighing out its treasures that it may get just so much for all it parts with, giving little or nothing to the poor, but selling equally to all. Now, how shall God break these bonds of the world? The devil is carrying them "captive at his will." The great appointed truth with which to enforce Christ crucified, is the fact that *now* the reign of Satan is just at the close, he shall be bound a thousand years. Lo, the great angel is coming! "At midnigt there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all these virgins rose and trimmed their lamps." For one, I confess that before I heard this cry, I had no oil that was essential. I bless God that I ever heard it. I praise the great and holy name of Him who "putteth down and sitteth up another," that He ever called Bro. Miller from following the "ewes great with lamb," and made him a teacher amidst his people Israel. I, too, praise His name that he gave me that independence of character, that moral courage, that honesty of purpose, which has enabled me to cling closely to His word and will, without the consultation of "flesh and blood." It is this cry that has awakened my soul from the slumbers of spiritual death. It has awakened thousands and thousands of others. It is the great appointed instrument to all who will use it. It will not answer to say that there is enough without this truth. God has not given us too many truths; they are all profitable to "perfect us." The dead state of the church shows the need of some such truth. They are intent upon gain and worldliness. What else can stop them, but to raise the veil and show them that they are rushing upon *instant destruction*?—That Christ is about coming in *flaming*

fire to take vengeance upon them that know not God, and *obey not the gospel*. We know that the great body of professors "hold the truth in unrighteousness," find that they are immensely more guilty than "the isles afar off that have not heard my fame, neither have seen my glory." Over this awful state of things the church is slumbering. Can there not some one, who has *influence among the people*, to whose voice they will listen, whom God has raised to the highest pinnacle in his church, cannot his voice be heard among them giving no "uncertain sound," "Thus saith the Lord my God, feed the flock of the slaughter?" Will all who can, cry, "I will feed the flock of slaughter, even you, O poor of the flock?" Zec. xi. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any persons from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." I feel that we cannot be too deeply impressed with the fact that the sounding of this cry is the truth under which the virgins are to rise and trim their lamps. True, all will confess that Christ has done enough without this to prepare his people—leaving them no excuse; but He foreknew, as we know too, that without it they would not be prepared. Other truths alone, all glorious and awakening as they are, *have not proved sufficient* for the tremendous crisis at which we have arrived. It now remains with each watchman to decide for himself, whether he is willing to take up the cross, and use faithfully *the last lever*, with which a God of mercy will condescend to move a guilty world. Upon the answer rests eternal consequences. I believe to the watchman it will be eternal life or death. A soldier may besiege a fortress forty long years, arrive at the period when the trump should be blown for the battering down of the walls—refuse in willfulness to use the appointed means, and justly suffer death. The great Captain of our salvation now says to his ministers—sound the midnight cry; sound it aloud, sound it faithfully; *fear not the enemy*; let it echo through valley and over hill—let it reach the most distant hamlet beyond the mountains, because it is my last instrument with which I will compel Satan to let my children go free. It is here that we have arrived—the storming time has come, and woe will be to him that now shrinks from the command of his Lord. It is a fiery time, which is to try all that dwell upon the earth. It will try the watchmen. It will test the extent of their devotion to Christ—whether they have given up all or not for Him—seeking first the kingdom of God and its righteousness. Alas, how many will be found fearing man more than God, clinging to *place and reputation*, rather than counting all things but loss that they may be their Master's instruments in plucking His chosen from the last grasp of the devil. May it not be said of me in that day—"In thy skirts is found the blood of the souls of the poor innocent." Humanity alone ought to compel us to buckle on the whole armor of God—lay all our worldly honors at the foot of the cross, and go out of the camp and bear reproach as our Savior did. It is truly sad to contemplate what a class of cowardly followers a crucified Lord has—they follow as far as fashion, as far as an ungodly church and world will smile, but the least scoff will make them forsake that dear One, who for them ouseth out his blood like water. I do rejoice that his cause is in the hands of his omnipotent Father, who has said that "his soul *shall* be satisfied," and the work of the Lord prosper in his hands, in spite of the enemies which are of his own household. Yes, he shall have a seed though earth and hell combine against Him. His house shall be full. His lost children will be sealed under

the voice of the cry. His servants will give that cry, "for they who are *with the Lamb*, are called, and chosen, and faithful." Let our prayer be, Any thing, any way, dear Lord, only let us know thy will that we may do it. Let us die ten thousand earthly deaths, rather than be guilty of the satanic ingratitude of slighting Thee. Let this point be arrived at, let each watchman feel assured in his heart, that he is a living sacrifice on the altar of his God, (*fearing men no more than Noah did*), then the midnight cry will come out free and unbound. You will not have to labor to convince such as to duty, or as to the indispensable utility of the cry as the appointed instrument of waking up the virgins and turning them to Christ crucified. Such an one will at once see, that notwithstanding the preaching of all other gospel motives, still spiritual death reigns, and consequently that this latter instrument must be resorted to faithfully, and that without delay. True, I have heard of some of our brethren who *talked* of sounding this cry on Advent Sundays! I do not know but they did, but so far as I know, the world has heard nothing of their efforts to wake it up! Nor have I heard of their carrying it so far as to effect in the least their reputation with the ungodly. O, that they might remember that so wicked is this world, that its friendship is enmity to God, and that a woe is pronounced upon that one of whom all the world speak well. Alas, not only has *full duty* and truth fallen in the streets, but the cross has fallen with it. How few are willing to bear it as they ought! The god of this world has blinded their eyes. I cannot then, in justice to my dear Lord, call the work of such the glorious work of *sounding* the midnight cry: at most, I fear it was but a mere *squeak*, and that too much in the corner. It should be upon the house top and with a *loud voice*. See Prov. xiv. 7, "For the hour of his judgment has come."

The history of the sounding of the midnight cry, also shows its indispensable necessity; for wherever we go, there we find a torpor of spiritual death reigning, which God seems to break up alone by this cry. You know enough of the state of the churches in our land to know that the very smallest fraction, if any of them, previous to the going forth of this cry, could be said to love the *instant* appearing of their Lord. Who was hastening unto his coming? Who was saying, "Come, Lord Jesus, come quickly? Who, in short, loved Him with that full soul they ought, so that it was needful to admonish them, saying, Be patient, brethren, unto the coming of the Lord! Alas, I know none such, and very few, if any they were. But not so now. He is loved *now*, is loved according to his word and will. Yes, and it was the precious cry that was blessed to this. The faithful follower took the heaviest cross upon his shoulder, went crying through the streets,—Behold the Bridegroom cometh, and whilst he reaped the scorn of an ungodly world, from the high priest downward, glory shone within him; peace, joy and love followed in his train. Then the virgins rose and trimmed their lamps. The wise shall understand, the wicked shall do wickedly, and so it has been, for the Scriptures must needs be fulfilled. Dear brother, *persevere*, "If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you."

Now, my dear brother, I affirm, in the light of God's word, and in the light of an experience which is founded on a fulfillment of that word—that unless this cry had been thus faithfully given, unless the stricken disciple had gone forth as he has, bearing his reproach, the *Will of God had not been done*. This, then, being the appointed truth with which the Lord is plea-

sed to finish up his work, and prepare his Bride, I believe, with all my soul, that every professed disciple who cannot say in truth—I believe that I am faithful to this generation truth, is guilty of the blood of souls, and God will require them at his hands. Especially are the watchmen deeply, tremendously guilty. O pray for the watchmen.

Yours in love,

GEORGE A. STERLING,

Elder of the Church of Christ of the Epis. Branch.

P. S. I have spoken in the above with respect due the eminent services of Bro. Miller, not asking it to be understood that I adopt his whole system. The watchmen do not yet see "eye to eye."

G. A. S.

Canaan, Ct., Aug., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 18, 1844.

The tenth Day of the seventh Month.

It is well known to our readers that the 7th month of the Jewish year has been looked to with considerable interest, as the time when the typical institutions of Moses might be supposed to indicate that the Lord would appear. With the letter of Mr. Miller on the subject, (*Signs*, May 17, 1843,) they are well acquainted.

There are circumstances, highly worthy of consideration, which have called the attention of some of our brethren and sisters to the *tenth day of the seventh month*, now just before us, the day of the great annual atonement, and the sounding of the Jubilee trumpet; and from a fair consideration of all the facts in the case, we must say, that if we should look to any one day, in preference to others, as the time for the Advent, we should be disposed to look to that day.

It must be admitted, that according to the received date of the commencement of the most important period which brings "the end" to view, we must now be numbering its last hours. Our position is somewhat like that of one of our packet masters, on a passage of which he gave us an account, as we were entering Boston harbor a few days since. They were overtaken by a snow storm in Boston bay, in the month of December, and in order to make the land at all before night set in, they were obliged to drive the vessel before the wind; but as no object could be seen till they were very near it, everything depended upon the precision of her course. Unspeakable anxiety was felt by all on board, and at last the Captain announced that *in less than twenty minutes*, they should make the rocks at the entrance of Scituate harbor. And by this it was understood that *in that time, the fate of all on board would be determined, for life or death*. Every man had his post assigned him, and everything was put in readiness to do the best that was possible. Before the time passed, they had made the rocks, and entered in safety. So with us.—If the 2300 years began with the 7th of Artaxerxes, and the 70 weeks ended in A. D. 34, (and I do not hesitate to assert that the best authorities are in favor of this position,) within *four months* at farthest, the voyage will be over—"the end" must come, and the fate of all be decided! All the interest therefore, which ought to be felt, on the supposition that the Lord is to come on the day of the atonement, is fully authorized by those prophecies, concerning the design of which there can be no room to doubt.

But since there are a few points to be settled be-

fore we can receive a chronological calculation from the types, as *exact* and *positive*, we may very properly refrain from looking, with the confidence some have expressed, to any particular day designated by such a calculation. I refer, now, to those who take the position that the Lord cannot come till the day under consideration; and if he does not come then, his coming must be deferred *fifty years*, because this year is assumed to be the Jubilee year, and it is also assumed that the Advent must take place on a Jubilee year.—The time of which, by the way, no man probably on earth can determine.

But what are the points to be settled, before a chronological calculation from the types should be relied upon with confidences? 1. Were the typical institutions designed to teach any chronological truth? That they were "*a shadow of good things to come*," there is no question.—But were they designed to show us *when* the "things" should "come?" For myself, I am not aware that there is more than *one* case in which this is clearly intimated. It is that of the Sabbatical year as applied in the captivity. (Compare Ex. xxiii. 10, 11. Lev. xxv. 3—7, 20—22; xxvi. 2, 34, 35, 43; and 2 Chron. xxxvi. 21.)

In this case, however, as in all the other cases, in which indeed, there is no such authority for this chronological application, it is difficult to point out the fulfilment, because the beginning and end of the period of the neglected Sabbatical years, are not in any way noted as such by the historians. True, we may very fairly suppose that period to terminate with the captivity, B. C. 607; and 70 years, the period of the captivity, would be equal to the Sabbatical years, in a period of 490 years, and 490 added to 607 are 1097. According to the marginal chronology, B. C. 1097, would fall about the time that the Jews received their first king—a thing in itself highly displeasing to God. See 1 Sam. 8th to the 10th chapters. These *may be* the dates of the chronological fulfilment of the type in the case.

2. If these institutions were intended to be understood chronologically, and were so fulfilled, would the Evangelists and Apostles, who are so very particular to note every thing of that nature, omit to point it out in that light?

In the case of the death of Christ, "our Passover," although the type was honored by the antitype in a surprising manner, there was not that exact chronological fulfilment which has been supposed and asserted.

And here it may not be improper to remark that no one fact in the evangelical narrative, has been made the ground of such a diversity of opinion among Christians, or of bolder charges against the inspiration and credibility of the sacred writers, by neologists and infidels, than the fact of Christ's death and its connection with the Passover. And the discussions which have arisen from it, pro and con, show, in a striking light, how much often depends upon an acquaintance with the plain facts, in settling a question which has almost bid defiance to the ablest philological polemics.

DIFFERENT OPINIONS.

The apparently contradictory statements of the different evangelists have given rise to these several opinions among Christian writers, while their enemies have declared that some of the histories must be spurious.

1. "Some suppose that Christ, foreseeing that his death would take place on the proper festival day, arbitrarily ate the Passover by anticipation;" i. e. *one day earlier than the law required*.

2. "Others suppose that there was a dispute at

that time between the Pharisees and Sadducees in reference to the Calendar, in consequence of which the Sadducees celebrated the passover one day earlier," and that Christ kept it with the latter.

3. Others, again, suppose that the Jews deferred the Passover *one day beyond the lawful time*, on account of the crucifixion.

4. Again, it has been contended that Christ did not keep the Passover at all, or not in the proper sense.

5. Finally, it is contended that Christ did keep the Passover according to the law, and at the same time with all the Jews. See Tholuck, on John xiii. 1.

Some of the apparent contradictions in the historians are as follows: Matthew (xxvi. 17,) Mark (xiv. 12,) and Luke (xxii. 7,) tell us that Christ ate the paschal supper on "*the first day of unleavened bread, when the passover must be killed*." John, xiii. 29, tells us it was eaten "*before the feast of the passover*." Supposing "*the feast of the passover*" and the paschal supper to be the same, there is an evident contradiction.

Again, Matthew, Mark and Luke speak of the preparation being made for the passover by the disciples, the *day before the crucifixion*, while John declares plainly that the crucifixion took place on "*the day of the preparation of the passover*," John xix. 14. Compare Matth. xxvi. 17—20, 31, 47; xxvii. 1—50. Mark xiv. 12—17, 30; xv. 1, 25, 42; Luke xxii. 1—15, 66; xxiii. 54.

Now it is very clear that if the *preparation* here spoken of, was a preparation for eating the paschal supper, there is a plain contradiction in the history, or, on the other hand, Christ could not have eaten the supper at the same time with the Jews; and this has been the ground of the diversity of opinions before stated. But nothing is more evident than that the *preparations* spoken of by the different evangelists, are entirely different in their nature. One is the preparation for the paschal supper, the other is the preparation for the Sabbath, which came in the Passover Week, and which on that occasion was also "*the feast day*." Mark is very particular to explain what he means: "*And now when even was come, because it was the Preparation, that is, the day before the Sabbath*," &c. Mark xv. 42. So Luke: "*And that day was the Preparation, and the Sabbath drew on*," Luke xxiii. 54. When John therefore says, in speaking of the same thing: "*And it was the preparation of the Passover*," John xix. 14, (see also verses 41, 42,) he evidently means that it was that preparation day for the Sabbath which occurred in the Passover Week.

Two very simple questions remain to be settled, and all will be plain, in reference to the chronological agreement of the type and anti-type. 1. On what day of the week was Christ crucified? 2. On what day of the week did the law require the paschal supper to be eaten? And these may give rise to this question as a 3d. Can we give an answer to the first two questions with which the testimony of the evangelists will harmonize?

1. On what day of the week was the crucifixion? That this deeply interesting event took place on Friday, the sixth day of the Jewish week, we hardly need to prove. He rose from the dead on the morning of "*the first day of the week*," our Sabbath. Matth. xxviii. 1; Mark. xvi. 2; Luke xxiv. 1; John xx. 1. He laid in the grave over the *seventh* day, our Saturday. Matth. xxvii. 62; Mark xv. 42—47. xvi. 1, 2; Luke xxiii. 54—56. He was crucified on the *sixth* day of the week, our Friday. See above.

TRUE TIME OF THE PASSOVER.

2. On what day of the week did the law require the paschal lamb to be slain and the supper eaten?

Let us turn a moment to the statutes of Moses. "On the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. Lev. xxiii. 5-7. "From even unto even shall ye celebrate your Sabbath. Lev. xxiii. 32.

Here then it is settled when the Paschal "feast" (not the supper) must be held: "on the fifteenth day of the first month. Now we know that "the feast day" of the Passover week, in which Christ was crucified, was "the Sabbath." On this point, the testimony is very ample and decisive. We will notice that which is afforded by the proceedings and policy of "the chief priests, the scribes, and elders of the people," who rallied, and led on, and sustained the mob, while they trampled, in the name of religion, upon its author, the object of its adoration, and the only spotless example of its excellence and power; the mob, who, in the name of justice, violated every one of its maxims in the sacrifice of innocence so pure that it proved almost invincible of itself, even when its enemies were sheltered by the darkness which is ever the mightiest prop of the courage, as it is the appropriate element for the operations of infamy; and in the name of patriotism, hung up their appointed and lawful King like the vilest felon,—the act which drove away the last protecting agency of Heaven, preparatory to the sudden and irresistible destruction of the nation!

The malignant bigotry which had marked the Savior for its victim, on the first public departure from the popular, superstitions and heartless observance of the Sabbath, by making a man every whit whole on that day, though it had been ingeniously disguised without forgetting its purpose, was aroused beyond control by the transactions of the last days of the Savior's ministry.

The resurrection of Lazarus was like a match applied to the magazine of the religious enthusiasm of the whole nation. As the multitudes who thronged from all parts of the land to their capital, arrived at the temple, just before the approaching festival, the inquiry passed from one to another, "What think ye, that he will not come to the feast?" And when they learned that Jesus was at Bethany, where Lazarus was, whom he had raised from the dead, they visited the place in crowds, "not for Jesus sake only, but that they might see Lazarus also," on whose account "many of the Jews went away and believed on Jesus." Every thing was giving way to the popularity of the Christian cause. When it was rumored, five days before the passover, "that Jesus was coming to Jerusalem," the assembled mass of the nation were all ready to strew his way with branches of palm trees, and to swell the feeling of enthusiasm which broke forth in the sublime strains of their old prophets and poets, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!"

The Pharisees were at a dead stand. The inquiry passed around "among themselves," "Perceive ye how ye prevail nothing? Behold, the world is gone after him!" See John xii.

The intervening time was filled up by the Savior in giving utterance, in the presence of these multitudes, to those recorded discourses of his, which stripped off the nicely adjusted mask by which the scribes and pharisees endeavored to conceal their detestable and murderous hypocrisy, laying bare to his scorching denunciations the most sensitive nerves of their consecrated selfishness and depravity, and which predicted also the fate of their temple, the desire of their eyes, of their city and of their offspring, down to the end of time. See Matth. xxiii. xxiv. xxv. chapters, and xxvi. 1, 2.

All this could not be endured. "Then assembled together the chief priests, and scribes, and the elders of the people, and consulted that they might take Jesus by subtilty, and kill him." "The palace of Caiaphas" was the place of consultation. Here they "gladly" bartered with Judas to perform his perfidious part in the drama. From this palace the priestly mob, with Judas at their head, rallied to Gathsemane, and to this place "they led away Jesus" when "they had laid hold on him."

This conclave was called "two days before the passover," Matth. xxvi. 2; Mark xiv. 1; and they were impatient "to kill" the Just One. Their prudence foresaw that it would not do to attempt the still unpopular act "on the feast day, lest their should be an uproar among the people." It must be done before the feast day arrived.

2. This is made further evident from the construction which was put upon the words which Christ addressed to Judas, after the last supper, "What thou doest, do quickly"—which they thought referred to the buying of "those things which they had need of against the feast." How little did they suspect what a feast that was to be to them, or that one of their own number could act such a part! The application they gave to the words of Christ, implies that the feast was yet future, and that that was the latest opportunity for obtaining what was needed to keep it.

3. The custom of releasing some criminal at that feast, which was appealed to as a last effort to rescue the victim of their malice, shows, in an important light, the relation of his trial to "the feast day." It must have been near, though still future; and as that day was to be "a holy convocation," corrupt as the Jews were, their superstition, if nothing else, would not have tolerated the trial and crucifixion on the feast day. Indeed, everything was hastened in view of the approaching Sabbath festival—the plot—the betrayal—the seizure in the garden—the mock trial—the agonizing death, and even the burial of Christ. See John, xix. 31-42.

5. John is very particular to inform us that "that SABBATH DAY was an high day,"—Beyond dispute "the great day of the feast."

The law required, as we have seen, that "the fifteenth day of the first month should be the feast of unleavened bread," which was to continue "seven days," "the first" of which was to "be an holy convocation." Accordingly, that fifteenth day must have been the Sabbath of the Passover week, at the time of the crucifixion. The Sabbaths extended "from even unto even," that is, from the evening (about 6 o'clock) of the day which we should call Friday to the evening of Saturday. The day of the Lord's passover, in which the lamb or kid must be killed, and the paschal supper eaten—"the fourteenth day of the first month"—must, therefore, have extended from our Thursday evening to Friday evening. And any one can see that the first evening of this fourteenth day, our Thursday evening, must be the time when the law required the lamb to be killed, as it also must be eaten "in that night." This is apparent from the institution of the first passover. Ex. xii.

Concluded next week.

Editorial Correspondence.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight Cry" with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant, and effectual, in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their last condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labors. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering

with their organizations or discipline; believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the "cry," the warning of the judgment "at the door," and persuade our fellow-men to get ready for the event.—Most of the ministers and churches that opened their door to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the "meat in due season" was withheld from them, and the syren song of "peace and safety" was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, "come out of her, my people." This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation, and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position of defence for the truth, and the down-trodden children of God.

APOSTOLIC EXAMPLE FOR OUR COURSE.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and BELIEVED NOT, BUT SPAKE EVIL OF THAT WAY BEFORE THE MULTITUDE, he departed from them, and SEPARATED the disciples, disputing daily in the school of one Tyrannus." Acts 19: 8, 9. It was not until divers were hardened, and spake evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this "evil speaking" of the "evil servants." And the churches that could pursue the course of oppression and "evil speaking" towards those who were looking for "the blessed hope," were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose, the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17-18. J. V. HIMES.

McConnellville, O., Aug. 29, 1844.

P. S. We leave this place for Harrisburg, Pa., this P. M. Our meeting closed last evening. I think good will result from it. Sept. 2d, President Weetsee and Brother Boggs were with us.

J. V. H.

Increase of Crime.

One of the most alarming features of the present day, is, the frightful increase of crime which is abounding not only in our own country; but all over the globe. And yet, with this fact staring the world in its face, the churches are flattering themselves, that we are living in the dawn of the millennium! We cut the following from a long article in Blackwood's Edinburgh Magazine, of July 1844, on the cause of the increase of crime:

"If the past increase and present amount of crime in the British Islands be alone considered, it must afford grounds for the most melancholy forebodings. When we recollect that since the year 1805, that is, during a period of less than forty years, in the course of which population has advanced about sixty-five per cent. in Great Britain and Ireland, crime in England has increased seven hundred per cent., in Ireland about eight hundred per cent., and in Scotland about three thousand six hundred per cent.; it is difficult to say what is destined to be the ultimate fate of a country in which the progress of wickedness is so much more rapid than the increase of the numbers of the people.—Nor is the alarming nature of the prospect diminished by the reflection, that this astonishing increase in human depravity has taken place during a period of unexampled prosperity and unprecedented progress, during which the produce of the national industry had tripled, and the labors of the husbandman kept pace with the vast increase in the population they were to feed—in which the British empire carried its victorious arms into every quarter of the globe, and colonies sprang up on all sides with unheard-of rapidity—in which a hundred thousand emigrants came ultimately to migrate every year from the parent state into the new regions conquered by its arms or discovered by its adventure. If this is the progress of crime during the days of its prosperity, what is likely to become in those of its decline, when this prodigious vent for superfluous numbers has come to be in a great measure closed, and this unheard-of wealth and prosperity has ceased to gladden the land?"

At present about 60,000 persons are annually committed, in the British islands, for serious offences worthy of deliberate trial, and above double that number for summary or police offences. A hundred and eighty thousand persons annually fall under the lash of the criminal law, and are committed for longer or shorter periods to places of confinement for punishment. The number is prodigious—it is frightful. Yet it is in all only about 1 in 120 of the population; and from the great number who are repeatedly committed during the same year, the individuals punished are not 1 in 200.—Such as they are, it may safely be affirmed that four-fifths of this 180,000 comes out of two or three millions of the community. We are quite sure that 150,000 come from 3,000,000 of the lowest and most squalid of the empire, and not 30,000 from the remaining 24,000,000 who live in comparative comfort. This consideration is fitted both to encourage hope and awaken shame—hope, as showing from how small a class in society the greater part of the crime comes, and to how limited a sphere the remedies require to be applied; shame, as demonstrating how disgraceful has been the apathy, selfishness, and supineness in the other more numerous and better classes, around whom the evil has arisen, but who seldom interfere, except to resist all measures calculated for its removal.

The Sixth Seal.

Rev. vi. 12–17.

Of the events which were to occur under the sixth seal,—the first was to be a great earthquake. The following account of the greatest earthquake on record, which was a few years before the darkening of the sun, marks the commencement of this seal.

"On the morning of All-Saints' day, the 1st of November, 1755, Lisbon was almost torn up from the foundations by the most terrible earthquake on European record. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten the first shock was felt, which lasted the extraordinary length of six or seven minutes, then followed an interval of about five minutes, after which the shock was renewed, lasting about three minutes. The concussions were so violent in both instances that nearly all the solid

buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their fright.—Crowds fled to the water; but the Tagus, agitated like the land, suddenly rose to an extraordinary height, burst upon the land, and swept away all within its reach. It was said to have risen to the height of five-and-twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times.

The despatch from the British consul stated, that the especial force of the earthquake seemed to be directly under the city; for while Lisbon was lifted from the ground, as if by the explosion of a gunpowder mine, the damage either above or below was not so considerable. One of the principal quays, to which it was said that many people had crowded for safety, was plunged under the Tagus, and totally disappeared. Ships were carried down by the shock on the river, dashed to pieces against each other, or flung upon the shore. To complete the catastrophe, fires broke out in the ruins, which spread over the face of the city, burned for five or six days, and reduced all the goods and property of the people to ashes. For forty days the shocks continued with more or less violence, but they had now nothing left to destroy. The people were thus kept in a constant state of alarm, and forced to encamp in the open fields, though it was now winter. The royal family were encamped in the gardens of the palace; and, as if all the elements of society had been shaken together, Lisbon and its vicinity became the place of gathering for banditti from all quarters of the kingdom. A number of Spanish deserters made their way to the city, and robberies and murders of the most desperate kind were constantly perpetrated."

The vigor of Pombal's administration raised bitter enemies to him among those who had lived on the abuses of government, or the plunder of the people. The Jesuits hated alike the king and his minister. They even declared the earthquake to have been a divine judgment for the sins of the administration. But they were rash enough, in the intemperance of their zeal, to threaten a repetition of the earthquake at the same moment the next year.—When the destined day came, Pombal planted strong guards at the city gates, to prevent the panic of the people in rushing into the country. The earthquake did not fulfil the promise; and the people first laughed at themselves, and then at the Jesuits. The laugh had important results in time.

Blackwood's Mag., July 9th, 1844.

From the Hope of Israel.

Keep Awake.

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the christian, to warn those, who profess to be hourly expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us, that even *Adventists* need the gospel tocsin continually sounding in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements, and being overcome by the deceptive stratagems of him, who transforms himself into an "angel of light." And in view of this imminent peril, we are solemnly bound, as we discover the snares laid for the feet of our fellow pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires me to point out what appear to be a few of the dangers, to which the lovers of Jesus' appearing are exposed.—A few only can now be touched upon, but they are seen to be traps, in which some unwary souls have been, it is to be feared, al-

ready ensnared. Heaven grant such a speedy deliverance!

1st, Beware of resting easy with a theoretical knowledge of what you confidently believe to be truth, without reducing it to constant practice. This is a rock upon which many an ill fated bark has split. To *know* the truth will only aggravate our guilt, unless its *life* and *energy* is experienced in the soul. We must *act* as well as *talk* truth.

2nd, Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshiped by them.—Is there not great danger here? Let us remember that others may think we are in a fair way to heaven, when God sees we are in the *broad road to perdition*! In a spiritual meeting, through sympathy, we may catch the fire of those around us; and so be led to believe that our own hearts are right in the sight of God. Look out for deception!

3rd, Beware, when listening to a searching truth, of applying it *en masse*! Would it not be better to enquire, "Lord, is it I?"

4th, Beware of supposing that because we live so near the close of time, it is of no use to employ our *talents, property, &c.*, in trying to diffuse light and truth. Jesus says, "*Occupy till I come.*"

5th, Beware of excusing yourself for not being more zealous in God's cause, by saying, "It is such a *trying* time that it is *hard* to live a christian life." Such can only be the language of blind unbelief. "As thy day is, so shall thy strength be."

6th, Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the 'filthy lucre' of this world. He may suggest the idea that with it you can spread light; but it may prove but a *passage way to death*.

7th, Beware of embracing the idea that Jesus cannot come *now*; but that the church will have to pass through a season of bloody persecution, before that event can take place. It has been the device of Satan to bring the saints into a belief, that a time of universal prosperity and peace must elapse prior to the coming of the Son of man; but *now* with those whose eyes have been opened to see that such is but a fable, his course has been changed,—he takes the opposite extreme, and says, "Ah no! there cannot be a time of *peace* before that day, but there must be a season of *persecution*."

8th, Beware of giving credence to the idea that the prophetic periods end in a '*spiritual deliverance*' of the saints. May the Lord help us to fix our eye steadfastly upon a *literal* and *eternal* deliverance, expecting its consummation every moment.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The enquiry should be instituted, what effect does it produce upon the *life*? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's *opiates*. His main endeavors will now be, to induce the child of God to slumber. Let us keep upon the watch! It is no time for the christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around, filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes, and fold his hands, when the battle rages the most fiercely, and more especially in the *final*, the decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life

the pious dead, shall break upon the affrighted ear. The warning of St. Barnabas is full of weight and power, and worthy the solemn attention of all who desire an abundant entrance into the everlasting kingdom of God.

"Take heed, therefore, lest *sitting still now that we are called, we fall asleep* in our sins, and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord. Consider this also: although you have seen great signs and wonders done among the people of the Jews, yet, this notwithstanding, the Lord hath forsaken them. Beware, therefore, lest it happen to us; as it is written, There be many called, but few chosen.

The Supper.

Luke xiv. 15-24. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. Another said, I have married a wife; and therefore I cannot come. So that servant came and showed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The first important point is the time in which this parable applies. We have before said that it covered over the day of *preparation*, and of course must apply at the close of the gospel age. But we will show at this time, that the time of its application is in the parable. —What time? Jesus says, "*at supper time.*" —Now as sure as morning, or noon, is not night, so sure this parable must be fulfilled just as the time is closing. Some will try to apply it to the rejection of the Jews, and calling of the Gentiles, but their effort will be vain, for let such remember that there is one more invitation in the parable as recorded by Matthew than is found here: the first of which was to the Jews; but they are not introduced at all in this conversation. In the conversation the *Kingdom of God* is introduced, and the idea of eating bread therein, and then the Savior proceeds in the parable to show the circumstances of his coming. When he has prepared the supper, (of course it must be the day of preparation,) the servants are directed to go tell them that were bidden to come, for all things are now ready. Those who were bidden, must be those who have professed faith in God, and the Bible, and have been expecting that this supper would at some time come;—they were bidden. Those must represent the nominal church, those who have once had religion, for none other have been properly *bidden guests*. The word "*bidden*" here implies a right. The invitation is clearly the gospel of the kingdom, or "*the bridegroom cometh, go ye out to meet him;*" for the marriage supper is when he comes. The cool reception of the message illustrates most vividly the manner in which our message has been treated, by the nominal church. —Each have had their schemes and excuses, and each has turned to his own course.

His servants were then ordered to call another class; so it has been with us, and thanks be to God, some have heard, but yet there is room. The servants were then required to go into the highways and hedges, and compel them to come in. So have we been under the necessity of doing, and thus we labor at this present. Jesus knew that the nominal church would reject this invitation, and that they would shut it from their houses, and that we should be obliged to preach it in school-houses, townhouses, public halls, (high ways) and groves, (hedges) and has told us to do it, but, when Christ's servants are there let all the world remember,—that Christ himself has said, "not one of them that were bidden shall taste of my supper. That is, not one of them that were bidden, and have excused themselves, and have made a full decision not to attend at that time. Here again, we see that the rejection of the gospel of the kingdom is fatal to the most sanguine hopes of heaven. And why should it not be so; Surely a continued sanctification can only be enjoyed through a continual reception of the truth in the love of it; joined with implicit obedience.

A separation is also presented, for every thinking person must see, that those who go to this supper, must leave behind them those who excuse themselves, and will not go. Again, this invitation is shown to be the sieve which separates the chaff from the wheat. But let none suppose, that all who profess faith that the Lord is coming immediately, and therefore go to meet him, will consequently be saved: although you go to the supper, if you have not on the wedding garment, you will be cast out into outer darkness. See Mat. xxii. 11-14. It is to be feared that many who have attended to this invitation, now hold this truth in unrighteousness. They do not reject this truth in the abstract, but they do not attend to its appendages, they are not inwardly and outwardly holy, and therefore are likely to sleep as do others. Again, they may hold the truth in the main, but, at the same time break the command "*go ye out to meet him.*" They love their sects, and seem determined to remain with them, be the consequences what they may. John says, "This is the love of God, that ye keep his commandments; and his commandments are not grievous." John v. 3. Let all such look to their case immediately, lest e'er they obtain the wedding robe, the Bridegroom comes, and they be cast into outer darkness where there is wailing and gnashing of teeth.

On the other hand, there may be those who have not made their decision fully, who may, if they will, go to the supper, but they will soon decide either for or against, and then will the harvest be finished. May heaven help them to decide for the truth and be free.—*Hope of Israel.*

From the Midnight Cry.

Visit to Sister Matthewson.

Brother Southard.—While at the Manchester campmeeting I had the pleasure of visiting sister Matthewson, and spending about three hours and a half with her. Your account of her in the Cry does not vary from what I received from her own lips, and from her mother and sister and the rest of the family. I found her perfectly rational: and although she has not eaten a particle of food for the last three weeks, she converses freely *all day long*, without any apparent fatigue. She does not appear to be susceptible of any sensation but that of joy, and she is all the time under its influence. The very mention of her Savior's name, or of the bliss of the kingdom state, and the certainty of soon entering upon it, wakes up within her the liveliest emotions of joy; and it is expressed by her smiles, and her animated representations of what she has heard and seen. She says she will very soon enter upon the re-

alities of it, *without dying*. When she revived from death, as she expresses it, she was *perfectly ignorant of her former life*, and remained so, until the Friday afternoon following, when her memory began to return to her, and all her former history revived in her mind. Her conversation is perfectly connected; no break, no faltering; nothing contradictory in what she utters—it is given in all the artless simplicity of angelic purity—and I am convinced that her joy is as pure as that of angels, by whom she says she is constantly surrounded. She seems to me to be a perfect pattern of what we all ought to be, who are professing to love God, and to be looking for his Son from heaven. Perfect meekness, patience, gentleness, love, peace, joy, all cluster around her, and leave the divine impress of one who is blessed in waiting for Christ—for that is all she is waiting for. She is very much emaciated, yet health is evidently depicted in her countenance; and the adoring expression of her eyes, which she says will never again shed tears, bespeaks almost the existence of an immortalized saint. But she cannot yet be *changed*, for blood courses through her veins. One thing abundantly comforted me in conversation with her; she loves to have those who are looking for the Lord, to come and converse, and sing, and pray with her; and as she presses their hands, though never having seen them before, she will fix her full, beaming eye upon them, which seems to search them through and through, and say, with a sweet smile, "*Oh you are awake!*" I need not wake you up!" There are a great many circumstances connected with her case, which forbid the imputation of any deception.

First, her narrative is related to the multitudes who visit her, in such a manner, as that *no contradictory statement* escapes her lips; and while she gives it almost invariably in the *same language*, it is done with such an interest of feeling as to convince the most sceptical, that her whole being is entirely absorbed in the truth of what she says has happened to her, and what she has heard and seen. No rational person, therefore, can believe she is practising deception, for, in that case, some contradictions in her statements would doubtless be detected.

Secondly. That there should be abundant evidence that no deception is practised in relation to her being sustained *without food*, seems to have been provided for in the wonderful providence of that same Being who is now showing forth his power in her: some of the members of the family being of a religious faith so far removed from the *spirit of the commission* she says she has received, that any attempt to deceive in this matter would meet with a prompt exposure by them. Besides which, every opportunity is willingly offered, by all the members of the family, to the most incredulous, to acquire, in any way, entire satisfaction on this point.

Thirdly. Her message in relation to the speedy approach of the judgment, is so perfectly in accordance with our views, as to bring a feeling of distrust over some minds, that it may be a "*Miller humbug.*" Such a suspicion is swept away, however, from the fact, that *she never heard of the doctrine until after her revival from death*, as she expresses it; and even now, she is entirely ignorant of the doctrine, except so far as to know, from the frequent conversations of those Advent brethren and sisters who visit and converse with her, that we are expecting the Lord to come within a few weeks. Other than this, she has no knowledge of our doctrines; so that such an imputation cannot be brought against her case, without doing violence to the laws of evidence.

Upon the whole, I apprehend her case to be the most remarkable thing of the age in

which we live; and as you perceive by what I have now said, He who has raised her up to show forth his power, has done it under such circumstances as to leave me no room to doubt that it is *his work*; without doing violence to my own reason and conscience, I am bound to say, "it is the Lord's doing, and it is marvellous in our eyes!" God grant that all who see her, and that all under whose notice this imperfect sketch shall fall, may be influenced by her faithful warnings that "TIME IS SHORT," and prepare to meet God in peace,

WILLIAM HUTCHINSON.

New York, Aug 23, 1844.

THE LORD WILL TAKE CARE OF HIS CHILDREN.

The above is a very common remark of those who are not quite ready, nor are willing to get ready for the coming of the Lord, and wish for some subterfuge to quiet conscience when conviction is placed home upon their hearts. Such often say there are many, who have been long engaged in acts of benevolence—and there is no need of their leaving their appropriate work to look at Millerism. But if the Lord does come and these are found doing all they can to ameliorate the condition of mankind, they will be saved, whether they knew any thing about the immediate coming of the Lord; and they say there are many ministers who have been wonderfully blessed in years past, and who are now preaching the same gospel and trying to turn sinners to Christ. It cannot be necessary that these should leave their old way of preaching to preach the Advent, in order to be saved. And there are some Advent people who have given the first cry, Rev. xiv. 6—10, who yet refuse to give the second and third. But the cry is, "God will take care of his children." If the Lord does come all these different laborers will be saved. Let us see—Supposing a man has several servants to work for him a specified time, say a year. The bargain is that they will have different kinds of work to perform, which will be made known to them from time to time as the Master sees necessary. The conditions of the bargain are, that these demands are not to be paid while the time expires for which they contracted to labor. and if they do not work the full time, they are to receive no pay for what work they do perform. To this the servants all agree. and put their names to the instrument and go to work. At the end of three months, the master goes into the field, and says to the workmen, "You have done all the work I want done here, I have another field I want you to work in now." They all follow the master but one. He says "master you set me to work here, and I will stay here." At the end of six months the master goes again to see the workmen and says, "you have done all that I want done in this second field, come go to another." But one refuses to obey his master, stays behind in this second field the same as the other did in the first. At the end of 11 months and 20 days, the master goes again into the field and says "you have done your work well here, come go to another field." Some of the servants begin to demur and say, "our time is out into 10 days, and we have worked so hard here we will not go into a new field, now; so they remain obstinate and stay behind. The year of contract runs out. The day of reckoning comes—the servants all come for their pay. The master brings forward the instrument of contract, and says, "you signed that did you? Yes. You understood the bargain did you not, that you were to receive no compensation unless you continued faithful to the end of the year? Yes. Well then get you out of my presence you unfaithful and unprofitable servant." They are sent away in disgrace, and right enough too, all exclaim. Well you have engaged to work for *Jesus through life*,

or until he comes the 2d time—and you agreed to do whatever he desired you. And you knew the condition was, "*He that endureth to the end, the same shall be saved*" (see Matt. xxiv. 19; Rev. ii. 26.) If you did not continue, you were to receive *no pay*. (See Heb. x. 35; 2 Pet. ii. 21.) You may have been at work for God in one field, and now he calls you into another. He calls you to give not only the cry, "The hour of his judgment is come," but the cry, "Babylon is fallen, is fallen." And, "If any man worship the beast, or his image, or receive his mark in his forehead or in his hand the same shall drink of the vine of the wrath of God." He commands you to give the cry, *Come out of her my people, that ye be not partakers of her sins and receive not of her pleasures.* If you refuse to preach the Advent doctrine, or preaching this, refuse to give this cry, you break the contract. You do not continue to the end. And in the day of reckoning, Jesus will to all such, "Cast the wicked and unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth."

Reader, if you are like that servant who said, I go sir, and went not; repent immediately do what God requires now, or you will soon be lost and lost forever.

J. WESTON.

NEW IPSWICH, N. H. SEPT. 4, 1844.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.—Before leaving for Europe, Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the Sabbath. Bro. Hutchinson and Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

PITTSFIELD, N. H.—Providence permitting, there will be a Second Advent Conference holden in Pittsfield, N. H. to commence on Tuesday, Oct. 1st, and continue through the week. Brethren Cole, Plummer, Couch, and others, are expected to be in attendance. Necessary arrangements for entertainment will be made by the committee. E. C. DREW.

PAWTUCKET, MASS.—By Divine permission, there will be a campmeeting on land of Mr. Kent, in Pawtucket, Mass., two and a half miles from the village of Pawtucket, six miles from Providence, and half a mile from the Boston and Providence Rail-road, to commence Monday, Sept. 23d, and continue until Saturday 28th. Brethren J. S. White, S. S. Snow, B. Matthias, and Burnham, are engaged to attend. Brn. T. Cole and H. Plummer have given the committee encouragement likewise to be in attendance. We hope Brn. Miller and Himes, will find it convenient to attend this meeting. Brethren from abroad that can, are invited to come to this feast of tabernacles, and bring their tents with them.

For the committee,

Anthony Pearce

BROOKLYN, CT.—The Camp meeting at Brooklyn, Ct. which was postponed from Aug. 20th, for want of lecturers, that obstacle being removed, is now arranged to be holden, if time continue, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence on Monday, Sept. 30th, and continue as long as may be deemed expedient. Brethren generally, and particularly lecturing brethren, not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the committee,

Thomas Huntington.

WORCESTER, Ms.—There will be a conference, (the Lord willing) of those who are waiting for the Bridegroom, in Worcester, to commence on Tuesday, Sept. 24th, and to continue as long as may be thought expedient. Faithful preachers, it is hoped will attend.

For the brethren,

S. S. Snow.

DANBURY, N. H.—A campmeeting will be held in Danbury, near the Baptist Meeting House, to commence on Tuesday, the 17th Sept., to continue through the week. We hope the brethren that can, will bring their tents with them, others that are not thus provided for, will find accommodation on the ground. Brn. Couch and Cole, are invited to attend if possible.

For committee,

Stephen Ford.

BRIMFIELD, MASS.—The anticipated conference in this place will be converted into a campmeeting, to commence Thursday, Sept. 19, and continue one week. A pleasant and convenient spot has been selected, on land of Mr. Gilman

Noyes, situated one mile west of Brimfield meeting house, on the road to Monson. It is hoped that all that can, will come and bring their tents with them. Tents to be erected on Wednesday. Conveyance can be had from Palmer and Warren depot, for 30 cents. Victualing and horse keeping can be had near the ground at a reasonable rate.

The reason of the alteration from a conference to a campmeeting, is that we expect to be deprived of our earthly sanctuary by being driven from it by the opposing party, but we are not discouraged, we follow Christ to the mountain, and there we expect to meet him.

Com.—John E. Ainsworth, Waldo Griggs, Elisha S. Kingsbury, Reuben Nichols, Jonathan Collis, Lewis H. Ben-hon.

"HARD TO UNDERSTAND."—As our brother did not understand in our last, we would again say that we are unacquainted with those referred to. But should he be as unwilling to make the acts of any one man, if he were known to be an Adventist—not assumed, the criterion by which to judge of the character of others, as we should be to make some who have retrograded at the north, a standard for the character of the great body of believers here; or as we should be to judge of the eleven apostles by the acts of one.

ADVENT BOOKS AND PAPERS, may be obtained at Cleaveland Ohio, by the quantity of Bro. N. Bond, a few doors below the American House.

NEW WORKS. Remarks on Revelations 13th, 17th, and 18th chapters, by William Miller, price 10 cts. Also

A Paraphrase of Dan. 11th and 12th chaps. Price 3 cts. single or \$2 per hund.

DIED.—At Tuftonborough N. H., Sept. 8, Sister Betsy Piper, aged 39. She experienced religion about 20 yrs. ago, and ever since has been ready to give a reason for her hope; since the doctrine of the near approach of our blessed Lord has been preached, she has been very friendly to it, and within a few months has believed that the Lord would come in a short time, and warned her friends to get ready to meet him.

E. S.

Bro. Himes writes from Harrisburg, September 10th: "Our meeting here is in successful operation—it will do good. We go to Middletown, Lonsderville and Philadelphia the 15th Sept., then I come to Boston about the 18th."

BROTHER HIMES:—It will be recollected by the readers of the Advent Herald, that a short time since there was an invitation given by Bro. H. Heath of Springfield Mass., requesting the Lecturers to stop at my house,—this I knew nothing of until I saw it in the paper. I have been glad, and should be again to see my brethren, but I did not think it proper to put such an invitation in the public print, as there are impostors going about, and my family is liable to be imposed upon in my absence, as I am from home much of the time. Strangers to us seeing this, I hope will make no calculations about stopping at my house, as the circumstances of my family will not admit.

Yours in the faith of soon seeing the King in his beauty.

WM. BECKWITH.

Springfield, Sept. 5, 1844.

Letters received to Sept. 17, 1844.

Elder Edwin Burnham \$2 pd to end v 9; J B Seymore by pm \$2 pd to end v 9, Dea J Upham \$1 pd to end v 8; J Tiplady \$1 pd to 192 in v 8; J H Lonsdale; J Lord by pm \$1.50 pd to 164 in v 7; C Marden by pm 50 c pd to 166 in v 7; Daniel Tripp by pm \$3 pd to end v 8; Moses Cheney \$1 pd to end v 8; A Davis \$1 pd to end v 8; J M Merrill \$1 pd to end v 8; O Wyatt \$1 pd to end v 8; W T Moore by pm \$3 pd to end v 7; O Hewett by pm \$1 pd to end v 6; D C Baker by pm \$1 pd to 176 in v 8; L D Floren by pm \$2 pd to end v 7; Hannah F Fuller by pm \$1 pd to end v 8; J M Sherman \$1 pd to end v 7; Jonah Chapman by pm \$2 pd to end v 7; A P Plant \$2 pd to end v 8; Nelson Burroughs \$1 pd to end v 8; Isaac Bliss by pm \$1 pd to end v 9; Joshua Burnham by pm \$1 pd to end v 8; Asa Avery by pm \$1 pd to end v 8; E Wentworth jr pm \$1 pd to 209 in v 9, paper will now go to Aurora; Thomas Crane by pm \$2 pd to end v 7; N Cass by pm \$1 pd to end v 8; J Spear pm \$1 pd to 151 in v 7; Erastus Clark \$1 pd to 202 in v 9; G W Jones \$1 pd to end v 8; B Mann \$1.25 pd to end v 8; M L Priest 50c pd to 190 in v 8; L D Thwing \$2 pd to end v 7; R Jones by pm \$1 pd to end v 8; A Smith \$2 pd to end v 9; S J Mathewson by pm \$1 pd to end v 8; S M Case \$1 pd to end v 8; Joseph Brown by pm \$1 pd to end v 7; L Houghton \$1 pd to end v 7; E Bellows by pm \$1 pd to end v 8; Mrs C Chandler by pm \$1 pd to 209 in v 9; Do E Chamberlain by pm \$1 pd to end v 8; pm Plymouth Pa pd to 190 in v 7; J H Sprague \$2 pd to middle v 7; H Graves & L Graves by pm \$1 each pd to end v 8; C C Tucker by pm \$1 pd to 197 in v 9; Samuel Smith by pm \$1 pd to end v 8; Charles F Smith by pm \$2 pd to end v 7; S Dow \$1.50 pd to end v 8; S Stevens by pm \$1 pd to 202 in v 9.

Pm Keith's mills Me; Sam Chapman; W E Hitchcock, proposition accepted, although the money was not received; L D Fleming; F G Brown; A C J; Amos Merriam; Wm Beckwith; Rhoda S Robinson; pm Bangor N Y; S Brown \$1 less 25 c postage, pm would have sent it free; Philene Bromley \$5; pm Carroll Michigan; C S Miner; Stephen Ford; T C Severance; W B Start; T L Tullock all attended to; Henry Flagg, we shall continue to send that paper, as to pay, leave that with yourself; G T Sooter; pm McConnelville O; E Marsh; G Stacey \$6; E Burnham; pm Grafton Vt; Aaron Clapp; S S Snow; J V Himes; N Hervey; F E Bigelow; Wm Milton \$1 pd to end v 8; O Rider \$5 pd to end v 7. E. French \$1 pd to end v 8

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, September 25, 1844.

WHOLE NO. 178.

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MARTIN LUTHER.

AN ODE.

Who sits upon the Pontiff's throne?
On Peter's holy chair
Who sways the keys? At such a time
When dulcet ears may hear the chime
Of coming thunders—when dark skies
Are writ with crimson prophecies,
A wise man should be there;
A godly man, whose life might be
The living logic of the sea;
One quick to know, and keen to feel—
A fervid man, and full of zeal,
Should sit in Peter's chair.

Alas! no fervid man is there,
No earnest, honest heart;
One who, though dress'd in priestly guise,
Looks on the world with worldling's eyes;
One who can trim the courtier's smile,
Or weave the diplomatic wile,
But knows no deeper art;
One who can dally with fair forms,
Whom a well-pointed period warms—
No man is he to hold the helm
Where rude winds blow, and wild waves whelm,
And creaking timbers start.

In vain did Julius pile sublime
The vast and various dome,
That makes the kingly pyramid's pride,
And the huge Flavian wonder, hide
Their heads in shame—these gilded stones
(O heaven!) were very blood and bones
Of those who Christ did come
To save—vile grin of slaves who sold
Celestial rights for earthly gold,
Marketing grace with merchant's measure,
To plank with Europe's pillaged treasure
The pride of purple Rome.

The measure of her sins is full,
The scarlet-vested whore!
Thy murderous and lecherous race
Have sat to long in the holy place;
The knife shall lop what no drug cures,
Nor Heaven permits, nor earth endures,
The monstrous mockery more.
Behold! I swear it, saith the Lord:
Mine elect warrior girds the sword—
A nameless man, a miser's son,
Shall tame thy pride, thou haughty one,
And pale the painted whore!

Earth's mighty men are nought. I chose
Poor fishermen before

To preach my gospel to the poor;
And now a boy from door to door
That piped his hymn. By his strong word
That startled world shall now be stirr'd,
As with a lion's roar!
A lonely monk that loved to dwell
With peaceful host in silent cell;
This man shall shake the Pontiff's throne:
Him kings and emperors shall own,
And stout hearts vince before

The eye profound and front sublime
Where speculation reigns.
He to the learned seats shall climb,
On science' watch-tower stand sublime:
The arid doctrine shall inspire
Of wiry teachers with swift fire;
And, piled with cumbrous pains,
Proud palaces of sounding lies
Lay prostrate with a breath. The wise
Shall listen to his word; the youth
Shall eager seize the new-born truth
Where prudent age refrains.

Lo! when the venal pomp proceeds
From echoing town to town!
The clam'rous preacher and his train,
Organ and bell with sound inane,
The crimson cross, the book, the keys,
The flag that spreads before the breeze,
The triple-belted crown!
It wends its way; and straw is sold—
Yea! deadly drugs for heavy gold,
To feeble hearts whose pulse is fear;
And though some smile, and many sneer,
There's none will dare to frown.

None dares but, one—the race to rare—
One free and honest man:
Truth is a dangerous thing to say
Amid the lies that haunt the day;
But He hath lent it voice; and, lo!
From heart to heart the fire shall go,
Instinctive without plan;
Proud bishops with a lordly train,
Fierce cardinals with high disdain,
Sleek chamberlains with smooth discourse,
And wrangling doctors all shall force
In vain, one honest man.

In vain the foolish Pope shall fret,
It is a sober thing.
Thou sounding trifler, cease to rave,
Loudly to damn, and loudly save,
And sweep with mimic thunders' swell
Armies of honest souls to hell!
The time on whirling wing
Hath fled when this prevail'd. O, Heaven!
One hour, one little hour, is given,
If thou could'st but repent. But no!
To ruin thou shalt headlong go,
A doom'd and blasted thing.

Thy parchment has come forth; and lo!
Men heed it not, thou fool!
Nay, from the learned city's gate,
In solemn show, in pomp of state,
The watchmen of the truth come forth,
The burghers old of sterling worth,
And students of the school:
And he who should have felt thy ban
Walks like the prophet in the van;
He hath a calm indignant look,
Beneath his arm he bears a book,
And in his hand the Bull.

He halts; and in the middle space
Bids pile a blazing fire.
The flame ascends with crackling glee;
Then with firm step advancing, He

Gives to the wild fire's wasting rule
The false Decretals, and the Bull,
While thus he vents his ire:—
"Because the Holy One of the Lord
Thou vexed has with impious word,
Therefore the Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!

He said; and rose the echo round
"In everlasting fire!"
The hearts of men were free; one word
Their inner depths of soul had stirr'd;
Erect before their God they stood
A truth-shod Christian brotherhood,
And wing'd with high desire.
And ever with the circling flame
Uprose anew the blithe acclaim:—
"The righteous Lord shall thee consume,
And thou shalt share the Devil's doom
In everlasting fire!"

Thus the brave German men; and we
Shall echo back the cry;
The burning of that parchment scroll
Annul'd the bond that sold the soul
Of man to man; each brother now
Only to one great Lord will bow,
One Father-God on high
And though with fits of lingering life
The wounded lot prolong the strife,
On Luther's deeds we build our hope,
Our steady faith—the fond old Pope
Is dying, and shall die.
—Blackwood's Magazine, July 9.

LETTER FROM WM. MILLER.

DEAR BRO. BLISS:—We are now in this place laboring to prove to the people that the Bible is the revealed will of God, and that all may and will be known which concerns us, to make us perfect in every good work, by every sincere and candid enquirer, in this age of general expectation of some moral or physical revolution in the earth. And we believe, and we so teach, that the revolution so much expected, and so long desired by every child of God, is the coming of King Jesus, the marriage of the Lamb, and the completion of all the promises given us who believe in God's word. We are as confident as faith in the blessed word can make us, that we are now at the very door, and soon our wondering eyes will be ravished by all the beauty, splendor, pomp and glory of our descending King. These thoughts make me happy while I write; but, oh God! what then will be my feelings, when faith will end in sight, and hope in fruition? I know that my mind is too feeble to imagine, my faculties too weak to comprehend the emotion of my soul, when I shall stand before him; yes, and see him as he is, and be like him; yes, more than that, ten times more grand, more glorious still than all, shall be forever with him. No more a stranger in this giddy world, no more a pilgrim from the dizzy maze of life's ten thousand cares, no more a wanderer from my Father's house, no more to meet the scoffs of friends or foes, or meet the upturned lip, or curl of scorn from that black coat, and hear the oft repeated epithet, in accents of deep derision, "There goes old Miller." My soul rejoices when I think a few more days at most, and all these scenes will be forgotten, in the eternal sunshine of his

glory. Why not begin the song of everlasting gratitude to God, for this blessed hope.

I find in every place where Bro. Himes and myself have traveled and labored, the same selfish pharisaical bigotry among the sects, and more especially among the several editors of pretended religious newspapers. Many of these misrepresent and falsely accuse their brethren of other sects in their trade—and they only fatten on the destruction of those who do not wear their sectarian badge. This would be a dark picture for the christian religion, were it not for a few exceptions in the moral heavens; but there is now and then a brilliant star in the galaxy, that shines the brighter in consequence of the surrounding darkness; and in every sect we find a few of their numbers whose faithful hearts and honest lives denote they have not bowed the knee to Baal. Were it not for this, I long ago would have yielded up the point, that wicked men and devils, and the gates of hell, had in this our day prevailed against the church. But thank the Lord, a remnant yet is left; the Bible yet is true, and these men are but the tares which soon will be gathered and burned. I do believe few men will be left.

The organ of the "Church of God," so called, in this place, has spit his venom out, and I hope his poison will not taint his own body; but if it does, and should he reap the fruits, I hope he will remember his false assertions only go to show the bird was hit, and all his gall falls harmless at the feet of those he meant to wound. I will write you again when I get home.

I remain as ever "looking for the blessed hope, &c." WILLIAM MILLER.

Harrisburg, Sept. 11, 1844.

To God be all the Glory.

"Not unto us, O Lord, not unto us, but unto thy name be glory, for thy mercy, and for thy truth's sake."—David.

This exclamation of the poet and "sweet singer," was made after a review of the signal mercies bestowed on Israel, in bringing them out of Egypt. It is language adapted to the children of God in all ages, in view of His wondrous works in all ages, since he is ever their rock of defence—their safe dwelling place. It is our language, and with hearts overflowing with gratitude we utter it, in view of what the Lord hath done. Our eyes were closed,—our minds were enthralled by the opinions of men, in servitude, more hopeless than Egypt's bondage. Careless and secure we thought "to dwell on the earth," and placed a tower, whose top should reach unto heaven. With many people we said, (Is. ii. 3, 4, 5.)—Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. In thus prophesying for the Lord, we verily thought we did God service. We thought not while we were indulging these pleasing dreams of peace, that the Lord frowned. We heard not the voice, (Is. ii. 6,) Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Yet, at last, through God's interposition, we were aroused from our slumbering, to hear of the coming "destruction." For it is written: Enter into the rock, and hide thee in the dust,

for fear of the Lord, and the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. When our eyes were unclosed to see these solemn declarations, no longer in bondage, we left the chains that so long clogged our course, and rejoiced that the truth had made us free. Still we would exclaim, not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake. It would not be merciful to give the glory to us, because it would be unjust—we should not then possess that which does not belong to us. It would not be in accordance with the declaration of the Lord, if the glory were given to us, for he has said, *My glory will I not give to another.*

E. C. C.

Supposed Conversation between a Pope and an Ancient Roman High Priest.

Pontifex. Sir, since attentively observing the ceremonies of your consecration, I am utterly at a loss, whether to consider yourself and the present inhabitants of Rome as Christianized PAGANS, or paganized CHRISTIANS. Will you condescend, sir, to solve my doubt?

Pontiff. In reply to your very nice distinction, I remark, that we, professedly, admit NEITHER of your suggestions; but claim to be the only true and canonical Successors of St. Peter, the Apostle of Jesus Christ, and First Pope of Rome. But I must answer your inquiry; I, in my heart, believe that the FORMER of your suggestions is the more correct.

Of this, however you must form your own opinion in the sequel.

Pontifex. Your claim of being the Successors of Peter the Apostle very much surprises me.—Peter I never saw, but I well remember Paul, who was a very plain man, and despised the pomp and glory of this world, and claimed none of that power which I perceive you possess.

Pontiff. Very true, sir! But (rebus mutandis mutamus cum illis,) circumstances alter cases, and after the establishment of Christianity, it was proper that its ministers should assume an external appearance, corresponding to the dignity of their faith; and especially, that the Bishop of Rome should be surrounded with outward pomp, becoming the glory of the mistress of the World.

P'x. You speak of Christianity being "established;" did, then, that "dire SUPERSTITION" finally obtain the ascendancy in the Roman Empire?

P'ff. It did, under one of your successors, named Constantine. He embraced the Christian faith, and remodelled the government of the Church according to that of the Empire.—From that time, great changes were made in the doctrines, rites and ceremonies of the Church. This operation was much facilitated by a period, called the *dark ages*, which succeeded an irruption of the Northern barbarians, who overthrew the ancient Empire. During this dark period we succeeded in introducing most of those peculiar ceremonies and doctrines which belong to the Holy Roman Church, of which I have this day been consecrated the "Sovereign Pontiff."

P'x. From your title I conclude that, in the name at least, you are MY SUCCESSOR, instead of Peter's.

P'ff. You are correct; and you will find that in the power attached to the titles, as well as in other respects, I am in no wise your inferior.

P'x. Are your title and power still *hereditary*, as they were in the Imperial family after Augustus Cæsar assumed the office of "Sovereign Pontiff?"

P'ff. No! sir!! by no means!!! I should consider your question an INSULT, were it not that I attribute it to your ignorance of an important change with regard to the order of priests. Be it known to you, then, that we have no LEGITIMATE children to succeed us; having for some centuries discarded the "*holy Sacrament of Matrimony*," as too IMPURE for the Priesthood. Our sons, however, may sometimes succeed us, but not in virtue of any hereditary claims!

P'x. Impossible, sir!! You astonish me beyond measure!!! What! holy matrimony too impure for the Priesthood!! But not to controvert your new ideas on that subject, permit me to ask, how you acquire your present elevation?

P'ff. By the election of the "*Sacred College of Cardinals*," from one of their own number.

P'x. Very good! In this respect you have restored the ancient "*Collegium Sacredotum*," by whom and from whom the "*Pontifex Maximus*" was chosen before the time of the first Emperor.

P'ff. Exactly so; with this difference, that whereas the ancient "*Collegium*," when full, consisted but of fifteen priests, the modern one is composed of seventy, for the sake of greater dignity, and to correspond with the Jewish Sanhedrim, as well as to have a representative from each principal part of the Roman Church.

P'x. What are the duties and powers attached to your office?

P'ff. I am the *Supreme Judge* in all cases relating to the *doctrines, rites, and ceremonies* of the Church. From my decision, there is ordinarily no appeal, as my decrees are considered *infallible*. Besides this spiritual power, I am supreme temporal Monarch of Rome.

P'x. My exact counterpart and Successor!! Permit me, sir, to congratulate you on this day's good fortune; and by giving you my hand, welcome you as one of the Cæsars!!

To continue—it was my province to judge respecting marriages; have you any authority in that matter?

P'ff. Much more sir, than you ever dared to exercise. I can divorce Kings and Queens, and even grant a dispensation to a man to marry his sister!

P'x. It belonged to me and my "*Collegium*," to regulate the year and the public calendar—to mark the festival days, and insert the names of gods and heroes in the calendar. Have you similar power?

P'ff. The very same! I appoint the festival days, and inscribe in the calendar the names of those to whose honor the several days are consecrated. But instead of the old gods, who are out of fashion, I insert the names of distinguished saints; and this we call their "*canonization*," that is raising them to the rank of mediators and intercessors, to whom it is lawful for the people to direct their prayers, instead of immediately to God.

P'x. I understand you. The *saints* now occupy the same place in your esteem, that the demi-gods did in ours.

P'ff. Exactly so: and their numbers are equally great.

By the by, did you observe the "*Pantheon*," in your morning walk?

P'x. I did; and was delighted to see that it had undergone but little change, since I crossed the river Styx.

Is it still sacred to "ALL THE GODS."

P'ff. Not omnibus diis, to all the gods, but, omnibus divinis, to all the saints. We had but to add a single letter to the inscription, and give the building Christian baptism, and the work was done according to modern improvement.

P.x. Do you still hold the office for life as anciently.

P'ff. We do; we are not subject to impeachment for misconduct, or removal from office on any account. And the better to guard our sacred persons, we are not only surrounded by armed soldiers, but we require all our inferior priests to take an oath at their consecration, that they will on no account plot against our life and limb; but that they will reveal to us all plots formed by others as soon as they come to their knowledge.

P.x. I perceive that your mitre bears a general resemblance to mine, and conclude that mine was the original pattern.

P'ff. You are correct; but mine, as you see, consists of three divisions, to signify the three parts of my dominion—HEAVEN, EARTH AND HELL!

P.x. A very extensive Empire, truly!—Then you have usurped the dominions of Jupiter and Pluto, as well as of Cæsar!! But enough of this; I will trouble you with another question. The small rod which I hold in my hand, as the emblem of my office, I presume must be recognized as the predecessor of yours.

P'ff. Undoubtedly; and my purple gown owns its origin to your robe bordered with purple.

P.x. I thank you, brother, for the satisfaction which I have received. You have relieved my mind from a great burden. I clearly perceive, that notwithstanding some outward changes, of little or no importance, yet the essence of the old religion of Rome is still preserved.—May the gods protect Rome and her sovereign Pontiff.

But I must depart. Farewell.

P'ff. Farewell, brother!—*Protestant and Herald.*

Prophetic Symbols.

NAKEDNESS. According to this analogy, nakedness signifies sin or folly. Thus, in Gen. iii. 7, it is taken for sin in general; and in Exod. xxxii. 25; Ezek. xvi. 36; and 2 Chron. xxviii. 19, for idolatry. And so elsewhere in the Scriptures, all kinds of vice, more or less, but in the highest sense, idolatry, the main act of rebellion and apostasy against God, and all the degrees and acts of it, or dependent and consequent upon it, come under the notion of filthiness or nakedness or sores; and therefore to be in the highest degree naked, is to be guilty of idolatry.

Nakedness signifies also guilt, shame, poverty, or misery any way, as being the consequence and punishment of sin, and of idolatry in particular—a crime which God never leaves unpunished. Thus, in Jer. xlix. 10, "I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself; his seed is spoiled, and his brethren and his neighbours, and he is not,"—signifies the destruction of Esau. So, in Isa. xlvii. 3, the prophet concerning Babylon says, "Thy nakedness shall be uncovered, yea thy shame shall be seen;" that is, thou shalt be humbled and made a slave.

NAME. The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth i. 20, "And she said unto them, Call me not Naomi," i. e. pleasant, "but call me Mara," i. e. bitter; "for the Lord hath dealt very bitterly with me." And thus, when it is said in Isa. chap. ix. "He shall be called Immanuel," the meaning is, that the Son there spoken of shall be God with us, dwelling amongst us. And so in Luke i. 32, "He shall be called the Son of the Highest," is, he shall be the Son of the Highest.

Agreeably to this, a new name signifies a new quality or state, a change of the former condition as in Isa. lxii. 2. Hence the custom of changing

names upon any remarkable change of condition. So, on account of the new covenant made with God, Abraham and Sarah received those new names from God himself. So Jacob was named Israel: so Joseph had a new name given him by Pharaoh; and Daniel another by the king of Babylon. So our Savior changed Simon's name for Peter; and the Primitive Christians took a new name at their baptism.

To be called by the name of any one, signifies to belong to, to be the property of, or to be in subjection to that person whose name is called upon the other, as in Gen. xlviii. 16.

Thus to be called by the name of God, is to be accounted his servants, to be appropriated to him, and separated from the heathen world; as in Deut. xxviii. 10; 2 Chron. vii. 14; Acts. xv. 17.

So David, to express that God is the Lord as well as maker of the stars, says, Ps. cxlvii. 4: "He telleth the number of the stars: he calleth them all by their names."

Names of men are sometimes taken for the men themselves. Thus in Acts i. 15: "the number of the names," i. e. the number of men.

Man of name is a man of renown. So David is called in 2 Sam. vii. 9, being made famous for many victories, which made him to be celebrated upon different accounts. See 1 Sam. xviii. 7, 8; 2 Sam. xii. 28.

The declaration of God in Exod. iii. 15, when he first appeared unto Moses, "This is my name for ever, and this is my memorial unto all generations," respects his worship. It is that name by which he is to be remembered; that is, invoked, and served by his people, and distinguished from all false objects. For, the word memorial is a term of the Rituals, Lev. ii. 2. Therefore, when God forbids Israel, in Exod. xxiii. 13, "even to make mention of the names of other gods," he forbids to worship, and give veneration, or to commemorate, in public or private worship with the false votaries, those actions of other gods which had occasioned their being deified. For God is, and calls himself, a jealous God, or object of worship. It was on this account, and with a due sense of gratefulness to God's kindness to Israel, that Moses inquired after the name of God, when he appeared to him, and that the Israelites might serve God their deliverer, Exod. iii. 13. But ~~Isaiah~~ speaks out in Judg. xiii. 17; "What is thy name, that when thy sayings come to pass we may do thee honour?"

Hence it comes, that not only among the Jewish authors, LXX. in Isa. xvi. 13. and 2 Tim. ii. 19. but also the Gentiles, *to name*, is the same as to invoke in divine worship. And thus "to be baptized into the name of the Father, and of the Son, and of the Holy Ghost," is to be baptized into the worship of the Father, and of the Son, and of the Holy Ghost, as the one God.

NUMBER. *Third, three, or threefold*, frequently signifies, in the sacred writers, greatness, excellency, and perfection. It is thus used in Is. xix. 23: "In that day shall Israel be the third with Egypt and Assyria;" i. e. great, admired, beloved, and blessed, as it there follows.

The repetition of a word, sentence, or petition thrice, is a token of great earnestness: as in Jer. xxii. 29; Ezek. xxi. 27. It was a great emphasis when our Savior told Peter, that he should "deny him thrice." So St. Paul, to shew the earnestness of his prayers, saith, that he "besought the Lord thrice," 2 Cor. xii. 8. So our Savior prayed three times in his agony, that "the cup might pass from him," Matt. xxvi. 44.

Two, is very often used in Holy Writ to signify very few. Thus in 1 King xii. 12, "I am gathering two sticks;" i. e. a few. So in Is. vii. 21, "two sheep;" that is, a small flock.

Four, is a symbolical number, denoting a universality of the matters comprised. As in Jer. xlix. 39, "the four winds," signify all the winds. In Isa. xi. 12, "the four corners of the earth," denote all parts of the earth. And in Ezek. vii. 2, "the four corners of the land," signify all parts of the land of Judea. And therefore, with Philo, *four* is a number of universality in nature.

In Ezek. xiv. 21, the four sore judgments of God denote all the instruments of grievous suffering. Rev. vi. 8, "To kill with sword, and with hunger, and with death, and with the beasts of the earth," signify the same as the words of Exekiel.

SEVEN also denotes an universality in its proper district, as being a number of fulness and perfection.

It is so at least in all the divine economies, from the day of the creation; and from the glimmerings of that tradition the heathens looked upon it as a sacred number denoting also perfection.

In the divine economy, in respect of chastisements, it is very evident. Thus in Job v. 19, the just is only smitten six times, but not a seventh: "He shall deliver thee in six troubles; yea in seven there shall no evil touch thee."

Thus also in Ezek. ix. 2, six men are employed to destroy, but the seventh has the ink-horn, whereby they that are to be saved are marked.

Philo observes, that "Nature loves the number seven," which Censorinus confirms by saying, "That the said number was of great efficacy in every thing."

Ten, according to the style of the Scriptures, may have, besides the signification of that determinate number, that also of an indeterminate one; yet so as not to imply either a very great number, or a very small one.

See Gen. xxxi. 7, 41, where ten times is many times. And so in Lev. xxvi. 26, ten women are many women; in 1 Sam. i. 8, ten sons are many sons; and in Eccles. vii. 9, ten men, many men. See also Dan. i. 20; Amos vi. 9; Zech. viii. 23. And so, in several places of Plautus, ten signifies many.

PALMS. Branches of palm trees are the symbol of joy after a victory, attended with antecedent sufferings.

By the Mosaic Law, Lev. xxiii. 40, they were used as a token of joy at the feast of tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance, 1 Macc. xiii. 15; John xii. 13.

STATE OF THE CAUSE.

Br'n Miller, Himes, Galusha, Barry, and others, have just closed an interesting meeting at Lockport. The saints were much strengthened in the faith.—Bro. Smith gives a cheering report from Albion, N. Y.: Some were seeking the Lord—others were rejoicing in hope of his speedy coming, and a deep interest was waked up among the people, on this subject. Bro. and Sister Hersey, and Bro. Stoddard, Bro. Johnson, and others, are doing well for the cause, at Dansville, Le Roy, Scottsville, and vicinities. We have nothing special to report from this city; only there is not quite that engagedness we think there should be, in view of the glorious coming of the Lord; though a general steadfastness exist among the brethren, and many are strong in the faith once delivered to the saints.

Finally, in Western New York, we have not, since the introduction of the good cause, witnessed more zeal, unwavering faith, and true holiness, than now. The cause is the Lord's own cause, and tho' many or all who are now its advocates, should forsake it, he will not; but will justify it in spite of all that apostates and wicked opposers can do.—*Voice of Truth.*

LETTER FROM BRO. HUTCHINSON.

Dear Bro. Bliss:—I have just returned from the Dartmouth Camp-meeting. I only got to the meeting near its close. It was a season of refreshing. A heavenly influence pervaded. The brethren were all awake on the time. The virgins are trimming their lamps. Glory to God, the Royal Bridegroom will soon appear.

I spent three days with the dear brethren in New Bedford. They are all alive. They have faith in the coming Jesus, and they are acting out their faith. I baptized seven into the faith once delivered to the saints. The Lord gave his presence, favor and blessing. I am confidently looking for our glorious King. I hope it will be in the seventh month, if not before.

Yours in hope,
Boston Sep. 4, 1844.

R. H.

GOLDEN WORDS—We are often tempted to censure where we ought to be forbearing; though the more we ourselves become what we ought to be, the less acute and less gratified we are in marking or mentioning the failings of others."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, SEPTEMBER 25, 1844.

The tenth day of the seventh month.

WHEN DOES IT COME?

We give below a table by which it may be seen when the Jewish feasts take place according to our time. As there is some uncertainty whether their year, 1844, began with the new moon of March, or that of April, we give their year for each moon, on one of which it must have begun. As this particular view of the Advent is one of serious importance, it should be presented in all its bearings, that we may take our position, with a full understanding of the truth in the case, as far as possible. The Jews began their year at the appearance of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon.

TABLE.

New Year's day . . .	March 19, or } April 18, or }	
The Passover	April 3, " } May 2, " }	Feast of unleavened bread, the week after. Lev. xxiii. 5-8.
The Pentecost	May 27, " } June 24, " }	Feast of weeks, or harvest, the week after. Deut. xvi. 9, 10.
Day of Atonement, on the 10th of the 7th month,	Sept. 23, " } Oct. 22, " }	Feast of tabernacles, or ingathering 5 days after. Ex. xxiii. 14; Lev. xxiii. 39-42.

Tenth Day of the seventh Month.

CONCLUDED.

The fourteenth day was the day on which the Israelites came out of Egypt. But they ate the paschal lamb before they departed. "The whole assembly of the congregation must kill it in the evening (margin, *between the two evenings*,") that is, between the last evening of the 13th and the first evening of the 14th. "None of them were to go out at the door of his house until the morning," Ex. xii. 22, though it would seem, from verse 42, that being "thrust out," their departure took place "in that night." But as the blood of the paschal lamb was the sign of favor to the Israelites, it must have been killed in the *first hours* of the 14th day. And, of course, the law required that the paschal supper, at the time of the crucifixion, should have been eaten on our *Thursday evening*.

3. A few words will settle the other question, viz.: Can we make the accounts of the evangelists harmonize with the above? The law required, as we have seen, that the feast of unleavened bread should be held on the 15th of the first month—we have also seen, that "that feast" occurred the day after the crucifixion, on the Sabbath of the Passover week, which Sabbath extended from the evening of *Friday*, our time, to the evening of *Saturday*. The law required that the paschal lamb should be killed and the supper eaten on the 14th day of the same month, and in the first evening of the day—our *Thursday evening*. All the evangelists tell us that Christ and the disciples ate the paschal supper at that time.

Let us notice some of the particulars, in their chronological order. Matt. says: xxvi. 17 (we put the supplied words, which in this case evidently obscure the sense in brackets,) "Now the first [day] of the [feast of] unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (The Jews were to *begin* the passover by "putting away leaven out of their houses." Ex. xii. 15.) Mark says this was "the first day of unleavened bread." xiv. 12. Luke: [xxii. 7.] Then came the day of unleavened bread, when the passover must be killed. John says it was "before the feast of the pasover," xiii. 1.

Having made ready the passover, when the even [Thursday evening] was come, he sat down with the twelve, Math. xxvi. 19-20. And in the evening [Thursday evening] he cometh with the twelve."—Mark xiv. 17. "And when the hour was come he sat down and the twelve apostles with him." Luke xxii. 14. This implies, that they complied with the law, even to "the hour." When Judas left them "*it was night*," John xiii. 30.

The "supper ended," "when they had sung an hymn, they went out into the Mount of Olives."—Math. xxvi. 30. Mark xiv. 26. Luke xxii. 39. Here he warned the "little flock," whose condition appears to have been to Christ, one of the most painful circumstances of this most painful occasion, that the hour for "the shepherd to be smitten" had come—left them "to drink the cup of agony," which even his apostles must not witness, and while it was yet night, Judas with the priestly mob had found their way to the garden. See above. "When the morning was come, [our Friday morning,] all the chief priests and elders of the people took council against Jesus to put him to death." Math. xxvii. 1. Mark xv. 1. Luke xxii. 66. John xviii. 28. This was the beginning of the more public trial, in pretence at least, and it continued till "about the sixth hour" John xix. 14, (12 o'clock of our Friday,) when Pilate gave way, seeing that "a tumult" was likely to spring from his determination to save Jesus from death, and "all the people," who had but five days before crowded the long avenue through which he passed to their capital, to welcome him as their King with shouts and evergreens, cried out, Let him be crucified, "His blood be on us and on our children." Matth. xxvii. 24-26. Luke xxiii. 13-23. "Jesus yielded up the ghost" "about the 9th hour," (3 o'clock,) Matth. xxvii. 45; Mark xv. 25, 33, 34; Luke xxiii. 44.

On account of the near approach of "the Sabbath," the preparation for which was a stated part of their religion, but now of special importance, as it was also their "feast day," the hurried burial took place "when even was come," the *last evening* of this fourteenth day—*Friday*—which ended at that season of the year, about 6 o'clock. Matth. xxvii. 57; Mark xv. 42; John xix. 38-42. And according to Luke, this was done in season for the disciples to "return and rest on the Sabbath according to the commandment," Luke xxiii. 50-56.

Jesus laid in the grave over "the Sabbath," our *Saturday*, and arose "early on the first day of the week," our *Sunday*. See above. So far it is clear that Christ ate the passover according to the *strict requirements of the law*, "on the fourteenth, at even, at the going down of the sun."

Can we make the statement of John, xviii. 28, harmonize with the supposition that the Jews ate the paschal supper at the same time? He says, in speaking of the trial of Christ: "Then led they Jesus from Caiaphas unto the hall of Judgment, (Pilate's house:) and it was early: and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover." This text furnishes the main argument for the supposition that Christ ate the paschal supper before the time required by law, and before the Jews ate it; and it is also the text by which it is supposed to be proved that Christ died "at the hour" when the paschal lamb must have been slain, according to the law. The most competent critics, however, show us that the phrase—*to paska*—"the passover," though generally used in speaking of the paschal lamb, was also used in speaking of any of the offerings of the Passover Week. (See Tholuck, on John, p. p. 312, 313.) So that the text now, instead of proving that the Jews had not eaten the paschal lamb, rather confirms what must be admitted, unless some direct proof to the contrary is adduced, that they had eaten it at the time required by the law.

The trial of Jesus, which occasioned the difficulty, took place "early" in the day. Now if the time to eat the paschal lamb did not come till the following evening—there was ample time for them to purify themselves before that time arrived; but as they had already eaten the lamb, and thus entered upon the Passover Week, the defilement would have disqualified them to "eat the passover" sacrifices during the remainder of the week, and especially of the feast day, which followed that of the crucifixion.

It will be seen therefore, that "Christ our passover" died on "the day," according to the law, when the paschal lamb was required to be "killed," and this fact is worthy of consideration even in its bearing on the chronological argument, though it is not noticed in this light by the apostles; but so far was it from "the same hour," as some have stated, being misled by a very exceptionable authority—that it could hardly have been farther from "the same hour," "in the same day." The lamb must be "sacrificed at even, at the going down of the sun." Deut. xvi. 6, Christ was crucified the next day, as we should call it, "about the ninth hour," i. e. 3 o'clock P. M. I doubt not our brethren will admit that Moses is as good authority as any of the old Jews; and that the Apostles are equal to any of the "converted" Jews.

Has there not also been committed a slight oversight in reference to the "command to offer the first fruits of the harvest?" It was the *sheaf* or *handful* of the first fruits "only, which was "brought and waved on the morrow after the passover Sabbath,"—the "offering of the first fruits" introduced "the feast of weeks" on the day of pentecost. Compare Numbers xxviii. 26; Lev. xxiii. 16-21; Ex. xxxiv. 22 Deut. xxvi. 1-11. It may be comforting to dwell upon the fact of Christ's resurrection as the pattern and pledge of what awaits those who sleep in Jesus, at his coming, and upon the special outpouring of the Spirit, on the day of pentecost—the agency by which the heirs with Christ are to be quickened, and live with him; and all this the Apostles have done before us; but when we speak of these events as the fulfilment of types, in a sense in which they never spoke of them, is there not danger of adding "jots and tittles," to regard which, we should be as likely to hear not Moses and the prophets," as if we should reject what they have spoken? It is not well for us to take a position, which lays us under the necessity of making up what is wanting, in clear scripture authority, by strong gratuitous assertions of our own.

When Christ comes, our "year of release comes," when "the last trump sounds," our "Jubilee" comes; but if these glorious events take place according to the old types, *chronologically*, the chronological bearing of the "wave sheaf" and "harvest" must be somewhat doubtful, as we shall see, for "the feast of harvest" followed "the offering of the first fruits" on the day of pentecost; and the harvest must be all gathered in before "the feast of ingathering in the end, or revolution of the year." (The primitive year, in all probability,) see Ex. xxiii. 16; xxxiv. 22; Lev. xxiii. 39. And if, as we are of late informed us, 6000 years are complete on the first day of the 7th month," why should an exact chronological fulfilment of this most important of all the types, the Sabbath, give place to those of a subordinate character?

RELATION OF TYPE AND ANTITYPE.

3. A third reason why we may very properly refrain from being so positive, in this typical argument, is afforded by a consideration of the standing and necessary law, that the type shall continue till the antitype comes. The type is to its antitype what a shadow is to the body from which it is cast.

Hale

If I should take my position on the side of Bunker Hill Monument (near which I now write) opposite the sun, with a view of finding that object by its shadow, (which all can see, would answer this three-fold purpose—give an outline of the shape of the object—indicate its direction—and serve also as “a veil” to soften the dazzling glory beyond it,) when I arrived at the monument I could make no further use of the shadow, unless I should turn about and go back. Just so was it with the shadowy law when Christ came; those who preferred the shadow rejected Christ, those who used the shadow for the purpose intended, left it as soon as they found Christ. Now all admit that those types which were fulfilled at the first advent were “done away;” if others were not fulfilled, why should they be done away also? He was “the body”—“the mediator of the covenant,” to which pertains “the very image of the things,” of which the law was “the shadow.” He taketh away the first, that he may establish the second. Heb. x. 9.

And now instead of a shadowy “veil” we have a reflector. “We behold as in a glass the glory of the Lord;” the first is exchanged for the more “glorious ministration of the spirit.” So also, where Paul varies the figure, and compares the law to a school-master, Gal. chap. iii. iv., those who were “servants under tutors and governors,” are now “no more servants but sons;” “and because ye are sons God hath sent forth the spirit of his son into your hearts crying Father, Father.” And it is worthy of particular notice that the apostle dwells upon the observing of “days, and months, and new moons,” &c., as not only the least important part of the law, but he says “I am afraid of you” who do it: and again, “Let no man judge you in respect of an holy day, or of the new moon, &c.—Would the apostle have spoken in this manner if these arrangements were still to afford important lessons to the church in future. Would he not have pointed out the erroneous view then held, and given the correct view? They have been abolished without any intimation that they were to speak chronologically in after times, and who can say that we have any authority to view them in that light?

FULFILLMENT OF THE LAW.

But it is asked, “Did not Christ tell us that he came not to destroy the law, or the prophets, but to fulfil?” Most certainly, he did. But let us be careful that we do not attach a sense, in which the law is to be fulfilled, which God never intended. The only senses in which the law is spoken of as fulfilled, are these three: first, by the observance of its precepts—secondly, by cherishing, and living according to, its spirit—thirdly, by the events of which it speaks in its typically prophetic character. Christ evidently speaks of its fulfillment in all these forms, in the words just quoted, because he goes on to speak of those who shall “do and teach the least of these commandments, while he also couples the law with the prophets. Paul also declares that all the law is comprehended in this one word, “Thou shalt love thy neighbor as thyself”—“therefore love is the fulfilling of the law.” Rom. xiii. 8–10—In this sense, “the righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the spirit.” That all Christians are to fulfil the law in the second sense, Paul has settled; that Christ fulfilled it in the first and second senses none will dispute; and that it has been, or will be fulfilled, in the third sense, all admit, so far as “things,” or events are concerned. But since Christ has established the law “till all be fulfilled,” we may properly inquire, what has been abolished? and what remains to be fulfilled? Its fulfillment cannot be “done away,” in the spirit and principle it requires, for it must be so fulfilled forever, in that kingdom where the will of God is to be done on earth as it is done in heaven.

It must then be done away, in the letter of it

ceremonial precepts, and these include the types. And here the question again returns. If they still speak to us, why are they abolished? Either something has been given us as a substitute for them, or else they are not done away absolutely, but must come into use again, so far, at least, as they have not been fulfilled. They cannot, however, come into use again before the Advent, unless the church is to “build again the things she has destroyed; nor can they come into use in “the world to come,” as types, for there we shall have the whole array of the anti-types—“the heavenly things themselves.”

That the law is entirely and forever abolished, in its typical and ceremonial parts, and that we have substitutes for what has not been fulfilled, and also for what was to be retained as appropriate parts of religious worship, which substitutes serve to reflect what we have already become partakers of, in “the earnest,” or foretaste, appears very conclusive.—For the primitive Sabbath, we have “the Lord’s day;” for circumcision, baptism; for the passover, the Lord’s supper; as “the earnest of our inheritance, until the redemption of the purchased possession,” and as a pledge of the return of its appointed “Heir” and “King,” we have the Comforter, which is the Holy Ghost, to “testify of Him.”

But that the old typical institutions are to speak to us of the strict chronological order, even of the events which they bring to view, appears very doubtful, from the apparent, if not actual impossibility of their occurring in that order. Nothing is more fully settled than that Christ is to “appear” at the time, or before his saints are “gathered.” But the types require that the saints should be gathered in, some months before his appearing. By a statute as perpetual as that of the passover, or the day of atonement, the time of their “wheat harvest,” was fixed in the third month in connection with the pentecost, or “the offering of the first fruits,” Ex. xxxiv. 22; and it was only in their highest state of prosperity, that “their threshing reached unto the vintage,” which must be completed before the feast of tabernacles. So that if the types were to be fulfilled chronologically, and if, in accordance with this, Christ arose the antitype of “the wave sheaf,” though not “at the hour” when it was “brought” to be waved, it would seem that the harvest, “the wheat” should be gathered in, in course of the third month, or certainly before the seventh.

But that the time is a jot or tittle of the typical law, and to be fulfilled in the antitype, (though we have seen that Christ fulfilled the law, even as to time, in the observance of its duties, and so it did “not pass away till it was fulfilled;”) does not appear from anything that is said by Christ, or any of the Apostles. The cases which are brought forward in that light, are not so viewed by them, or, if so, it certainly is not stated with their usual clearness in similar cases. The allusion of Paul to “the first fruits,” in speaking of the resurrection of Christ, if he refers to “the wave sheaf” at all, the only thing, as to time, with which it coincides, is one of the most common in his writings. And, so far as the language is concerned, the receiving of “the first fruits of the spirit;” the conversion of “the first fruits of Achaia;” and that of the Jews who first embraced the gospel, whom Paul calls “the first-fruits,” as compared with the Gentiles, who were to make up “the fullness;” and the redemption of the 144,000 who are called “the first fruits unto God and the Lamb,” are as much fulfillments of the type, even as to time, as the resurrection of Christ.

And as to the outpouring of the Spirit on the day of pentecost, no one even assumes that that is spoken of as a fulfilment of a type, either in fact or time. If it were so viewed by the Apostles, it is remarkable indeed, that they did not record it.

The other Apostolic allusions to the Jewish typical institutions, in speaking of the “appearing of Christ the

second time,” and of the events which are to take place “at the last trump,” and “in the days of the voice of the seventh angel, when he shall begin to sound,” appear to be of a similar character to the allusion to the first fruits. If the old institutions are referred to, in these cases, even as types of the facts of which the Apostles were speaking, and not simply on account of the imagery which they furnished, there certainly is no sufficient reason for supposing that they intended to point out any chronological bearing of the types.

The design of Paul, in speaking of Christ as our High Priest, was not to prove that he fulfilled the type, either in the particular manner or time of his appearing, but that Christ had truly appeared and that the “one offering of his body,” was the true atonement to which the typical sacrifices looked forward; and to express this in its full strength, he acknowledges the insufficiency of the old priesthood, and therefore refers to the appointed lot of “man, once to die,” as a most forcible illustration; to which he adds, in closing his argument, “and unto them which look for him shall he appear the second time, without sin unto salvation.” In the case of the trumpets, neither the words of Christ, “a great sound of a trumpet,” nor the words of Paul, “the last trump,” and “trump of God,” nor those of John, “the seventh trumpet,” indicate a reference to any of the exact typical arrangements of the Jews.

What God has spoken, we may confide in without a doubt, what is doubtful should be received as doubtful. The clearest portions of the word of God show us, in a manner not to be mistaken, the awful position we occupy, and why should we seek for arguments to sustain the truth, whose accordance with what is written is so very questionable!

And now we ask, has not the law been fulfilled, in the only sense in which it could have been feared by the Jews, that Christ had come “to destroy” it, viz., by not observing it? Was it not fulfilled even in the jots and tittles? Was it not so fulfilled before it had passed away? Why then should we apply a statement which refers to its fulfilment in one sense, to its fulfilment in another and entirely different sense? “But is not the law, in its types, to be fulfilled in the jots and tittles also?” No doubt it is to be so fulfilled, so far as it has not been in the facts of which it speaks, “the heavenly things themselves; but if an exact fulfilment, to “the hour,” “the day,” or even the month, is supposed to be intended, we have no evidence that it is to be so fulfilled. If it were, Christ would have “entered into heaven itself” on the day of atonement, on the tenth of the seventh month, but we know he was seen to “go into heaven,” in the second month, “forty days” “after his passion.”

But have you not said, that if you should look to any one day in preference to others, you should look to that day? O yes. I do not object to that expectation; I rejoice that there is so much interest in the subject, it is fully authorized by other prophecies; and all must admit that it is a plausible supposition that that day will be honored by the Advent of the Lord of glory. And I feel bound to profess to the world that I believe the Lord will come this fall, and if he does not come before, I shall look for him, by the grace of God, on the 10th of the seventh month, and even till he come. I cannot, however, stand on doubtful positions; and it will be time enough for us to prophecy, when the prophecies which God has given us fail. God does not call us to predict, but to believe, and declare what he has spoken, just as he has spoken it. We all know, too well, that the devil is an old interpreter of scripture in his way, which is any way but to make it speak the truth, he can do anything but tell the truth, he cares not whether we “add to, or take from,” the word of God as it is. We must therefore receive the word, and speak the word just as God has given it to us, or the devil will have us, in spite of ourselves or of heaven. Never were we in greater danger than at this moment, and “therefore we ought to give the more earnest heed, to the things which we have heard,” as well as because that “God has spoken to us by his Son.”

DOUBLE CHARACTER OF THE MOSAIC FEASTS.

Besides, it should be remembered that these Mosaic institutions were as much *commemorative* as typically *prophetic*, and in the former light it may be that they are to be reserved, as we are assured the passover is, to "be fulfilled in the kingdom of God." Luke xxii. 15, 16. (See also Isaiah lxvi. 22, 23; Zech. xiv. 16, 19; Heb. iii. 5, 6; viii. 4, 5; ix. 24.) The Sabbath, not strictly a Mosaic institution, commemorated the work of creation—the passover, the deliverance from Egypt—the feast of first fruits, the faithfulness of God in fulfilling the promise to Abraham, Deut. xxvi. 3—10, the feast of tabernacles, that "He made the children of Israel to dwell in booths, when he brought them out of the land of Egypt." Lev. xxiii. 43.

And it was doubtless on account of their commemorative character that their feasts were held *at the time of the year* pointed out by the law. That of unleavened bread was held in the 1st month, because that, in connection with the passover, "every firstling" must be "set apart (caused to pass over) unto the Lord." Ex. xiii. 6—14. So also with "the feast of harvest," in the third month, and "the feast of ingathering at the end of the year," which doubtless coincided with the feast of tabernacles, and began on "the fifteenth day of the seventh month."

What their character may be "in the world to come," we cannot say: but Christ, "the seed and heir to whom the promise was made," and also "the body," of which the law was "the shadow," having come, "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," the old shadow is abolished, and in its place are given to us the Lord's supper to "show forth his death"—baptism, by which we enter into a state "conformable to his death," and "the Holy Spirit, which is the earnest of our inheritance, until the redemption of the purchased possession," in which the better covenant will be fully established, and its blessings and institutions fully displayed.

4. Once more. If we had not those portions of prophecy which were given us for the express design of informing us of the time of the Lord's coming, should we place any confidence in the types? We should all feel that they could afford us nothing positive to rely upon, *as to time*. Why then should we place so much confidence in an argument from them, as to suppose that "if the Lord does not come on the 10th day of the present 7th month, he cannot come till that day of some other year?" and, assuming this year to be the Jubilee year, "that if he does not come this year, his coming must be delayed fifty years?" The alleged fact that some of the Jews regard this as the Jubilee year, is hardly worthy of a serious notice. It does not appear that the Jews ever kept a Jubilee when they could have done it as God required: it is now thirty centuries too late to begin. And if we are guided by their chronology, we must give up the great Sabbatical type.

More than this.—If we had been called upon two years ago to determine from the types *the time of the year* in which the Lord would probably appear, who of us would not have fixed upon the first month rather than the 7th? The deliverance from Egypt is so often referred to by the old prophets, and the Apostles, as the type or pledge of the great and final deliverance, that if the type were supposed to speak of *time* at all, few, I think, would have looked to any other time.

Is it not therefore the fact that we are brought right into this corner, so to speak, which gives all the power to the typical argument? Let us not then turn things upside down by giving the lesser argument a weight and power to overthrow the greater.

TRUE BEARING OF THE TYPES.

Finally. That we have entered upon a most deeply affecting season, all must admit. That the longest prophetic period which brings the end to view, the *seven times*, with which we may suppose all the others would be squared, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest."

Without any light from the typical institutions, we have arrived at a most impressive period. And if they may be relied upon as a guide in chronology, there are several days now just before us, which may be honored by the great events of the day of the Lord. Among these typical arrangements, the great Sabbath is first to be considered. Granting that the 6000 years began in autumn, and that they terminate this year, which is evidently as near the truth as any one has been able to arrive, it cannot be that they are "complete on the first day of the seventh month," if the other types are also to be honored; for if the type is to have an exact fulfillment, as to time, as soon as the type runs out, the great Sabbath must begin, and that brings the "rest (keeping of Sabbath) that remains for the people of God." The Jews, however, began their civil year at "the feast of tabernacles or ingathering at the end of the year," Ex. xxiii. 16; Lev. xxiii. 39. Deut. xvi. 13; and this feast began on the *fifteenth* of the seventh month." And it will be seen that this will harmonize much better with the supposition that the Advent is to take place on "the tenth" of the same month. The execution of judgment upon the wicked, which follows the Advent immediately, may fill up the intervening time, and the Sabbath of rest begin at the termination of the 6000 years.

The whole series of typical arrangements, besides those which it is supposed may have been fulfilled at the first advent, would then run as follows.—

The day of pentecost, the last type supposed to have been fulfilled at that time, introduced "the feast of harvest or of weeks"—"the time of harvest" extended to "the feast of tabernacles or ingathering." It began with the "wheat harvest" and ended with "the vintage." And every reader of the Bible must be struck with this fact at least, that this arrangement furnishes the most sublime and awful imagery both of the Old and New Testament prophets.

"In the time of harvest" the reapers are to "gather the tares in bundles to burn them." "The earth is reaped" of what "wheat" there is, and this is gathered in; and then comes the vintage, when "the vine of the earth is gathered" and "the wine-press is trodden by the King of Kings, and Lord of Lords." So the prophet enquires, who beholds the great Actor in that scene, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat." And this is to be when "the year of his redeemed is come." It might fall between the day of atonement—the tenth—and the feast of tabernacles—the fifteenth—and before the end of the year, when the Sabbath of rest and rejoicing comes to those who have borne the burden and the heat of the day.

We wish not to oppose, but to correct some things which do not appear to have been properly considered, and to suggest that while we avoid the devices of the old enemy on the one hand, we beware of those on the other. The end of the voyage must be near. All is commotion, and we are surrounded with danger. He only who takes his post with a determination, trusting in God, to watch, and be ready, *every day*, and thus occupy till the Lord comes, will be likely to escape! So may the Lord help us to do!

H—E.

The Lord, he is the God.

WHEN God's people have been in the greatest need, he has ever wrought deliverance. When the Israelites were sunk in deep degradation and wretchedness in Egypt, he raised up Moses to be their deliverer, and brought them out with a strong arm. "He divided the sea and caused them to pass through; and he made the waters to stand as an heap." In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He smote the rock that the waters gushed out, and the streams overflowed. He rained down manna upon them to eat, and gave them of the corn of heaven. Thus he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in tents. Yet they tempted and provoked the most High God, and kept not his testimonies; but turned back and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel, so he forsok the tabernacle of Shiloh, the tent which he placed among men.

When that woman Jezebel was encouraged by the fallen state of the Israelites to establish the worship of Baal and Ashtoreth,—the religion of her fathers in the very heart of the promised land—God's people were brought very low. The wicked queen slew the prophets of the Lord, and respecting the state of things Elijah said, "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." Yet the Lord said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

When the Lord had punished the land by causing it not to rain by the space of three years and six months, a trial was had, "all Israel was gathered unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the grove four hundred, which ate at Jezebel's table." Elijah arranged the plan of the sacrifices and said, the God that answereth by fire, let him be God. Then did the prophets of Baal prepare their bullock and place it on the altar and called on the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. Then it was that Elijah encouraged them to proceed by his satire and irony. After Baal's prophets had spent the whole day in the vain project of arousing their God, about the time of the evening sacrifice the prophet repaired the altar of the Lord that was broken down, and when he had prepared the sacrifice he came near and said, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, "The Lord he is the God: the Lord he is the God!" The power of the Lord as visible in the answer to prayer, completely overwhelmed the unbelief of the people who had been more or less the followers of Baal.

The difference between vital religion and the heartless form of religion may be illustrated by the portion of God's word just quoted. The living Christians have no idols, but worship the Lord alone as God—they know that he is the God that answereth by fire—else their lamps were gone out. But those who are conformed to the spirit of the world, have many gods, dumb idols, whom they worship,—not having turned from them to serve the living and true God and to wait for his Son from heaven, they have no more answer to their prayers than had the prophets of Baal. They cry from morning even until noon. But there is no voice, nor any that answereth. To those who are at this time undecided which to choose, the living vitality of religion, or a useless form, a mere husk, how appropriate the question, "How long halt ye between two opinions?"

As the answer by fire showed the Lord to be God, and the worship of Baal to be idolatry, so does the "present truth" that "Jesus is ready to judge the

quick and the dead," by its illuminating influence disclose a fearful amount of lip-service formality and hypocrisy. And the spectacle now presented, the combat now going on in the world, is analogous to the test which was made on Mount Carmel. Ah! says some one, then you think all the people who do not believe the Lord is at the door are idolaters? We do not believe thus, for when Israel was apparently entirely idolatrous seven thousand had not bowed the knee to Baal. God knows those that are his, and that there are at this moment many of God's people in the dark respecting his near approach, we doubt not. The most wily, subtle and dangerous device of Satan, has been reserved for the last days, when in great wrath he has come down to do what remains for him to do. That the church for the most part has been taken in this crafty delusion, no one can deny; and that the true people of God are being delivered from its blinding influence, is just as evident. In primitive times—in the days of Christ and his apostles, the church "was clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" but in tracing down her history, we find that she apostatized so much that there was only a remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. Why? Because when the whole church was of one language, and of one speech, they said one to another, "Go to, let us build us a city, and a tower whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Thus the upbuilding of that tower, *Our Church*, estranges and alienates the professed people of God from their first love. Unlike, however, the ancient builders of Babel, after the confusion of tongues—the many sects continue the tower building, and each is sanguine that his will be the only one that will reach to heaven. The truth that the Lord is the God seems to be quite forgotten, and our church engrosses the worship of Christendom very generally, just as in the days of Elijah, Israel turned aside to follow Baal and Ashtoreth. And now the Lord is, as it were, assembling the people at Carmel by calling up their attention to the truth—and as Elijah the prophet was to come before the great and dreadful day of the Lord, even so now has the Lord some indefatigable Johns who are clothed with the spirit and power of Elias, and who at this same time are officiating at the sacrifice on Carmel. Yes, the picture is a vivid one—the peace-prophets are trying to infuse by their prayers the spirit of life into that great image which they have set up to worship, the temporal millenium. The cry is, on the part of those that take God at his word, "The God that answereth by fire let him be God!" "To the law and the testimony!" So those who cry peace when destruction cometh, pray for the temporal millenium from morning even until noon, saying, Oh Lord, let thy spiritual kingdom come! But there is no voice, neither any that answereth. A dead, cold, heartless formality prevails—the prayers seem to come back upon the hearts of those that offer them like dead weights. Yet they continue to cry aloud, and afflict themselves after their manner, in order, it would seem, to make the idol live. Were Elijah here in very person, he would doubtless mock them, and in his satire exhort them to cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked! Yes, he would tell them that their idol was a god, and would yet do great wonders, for there is a time coming when the way to life will not be narrow, when the road to destruction will not be wide—when the words of Jesus will not be true. The wheat and the tares shall not grow together until the harvest—the field is not the world—the field is the church—so cry aloud, for your idol is a god! Down somewhere between the toes of Daniel's image, space is to be allotted for the thousand years' spiritual reign of the saints, God's everlasting kingdom will be routed out and destroyed when the earth, which is reserved unto fire against the day of judgment and perdition of ungodly men, shall be burnt up! The little horn shall not prevail against the saints until the Ancient of Days comes, and the time comes that the saints possess the kingdom. Cry aloud, for he is a god! When Jesus said, a little while and ye shall not see me because I go to the Father—it is to be spiritually understood, and means a great while; and "Behold I come quickly," means, it is very doubtful whether I come at all unless it be at death. So cry aloud, for peradventure your god sleepeth, and must be awaked! The second woe [of the sixth trumpet] is past; and the third woe [of the seventh trumpet] cometh quickly, only strengthens us in our cry of peace. Then the sun shall be confounded, and the moon ashamed, when the Lord of hosts shall reign

in mount Zion, and in Jerusalem, and before his ancients gloriously; this means before us *moderns*, and is to be fulfilled in the golden age of the Millenium, while the souls of them that were slain for the word of God and the testimony which they held, will be kept out of their inheritance under the altar, crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? For when the Lord said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled; he meant that they should rest a long season after the persecutions had ceased; and the Savior's words, Behold I come quickly, and my reward is with me, to give to every man according as his work shall be, means that he is coming more powerfully by his spirit to build up our flourishing churches, and vindicate the living pious. Yes, doubtless Elijah ironically would fall in with the absurd reasoning of the prophets who daub with untempered mortar, and prophesy peace of Jerusalem when there is no peace; he would doubtless say, in regard to the theory which they serve, cry aloud, for he is a god! But the parallel farther extends between the prophets of Baal and the prophets who prophesy falsely *peace*, respecting the tremendous events which revelation teaches are about to occur. This we shall notice by considering their fate. When Elijah had prepared the altar and the sacrifice, after giving the false prophets time enough, i. e. all day, to prove if their god was a god, at the time of the evening sacrifice he prayed, Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The Lord, he is the God! The Lord, he is the God!" And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon and slew them there. The Lord says respecting those that prophesy out of their own hearts, and see visions of peace when there is no peace. Because ye have spoken vanity, and seen lies, therefore, behold I am against you, saith the Lord God, and mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, *neither shall they enter into the land of Israel.*" See page 13. The land of Israel is the land promised to the redeemed—the heavenly country. For thus saith the Lord God, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. Because, even because they have seduced my people, saying peace, and there was no peace, and one built up a wall [Dr. Whitby,] and lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar that it shall fall; and there shall be an overflowing shower; and yea, great hail stones shall fall; and a strong wind shall rend it." That this wall is the temporal millenium scheme the tower men seek to build up to heaven, is very plain from the connection. But the Lord says, Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye daubed it? So I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. *(The Lord he is the God!)* Thus will I accomplish my wrath upon the wall, and upon them that daubed it with untempered mortar; [why? see Rev. xxii. 18, 19,] and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them. We have supposed that this impressive portion of God's word is peculiarly applicable to our time, and have thus applied it, yet we feel to pray for many, Father forgive them; they know not what they do! We feel to cherish the fervent charity that never faileth, in our souls, to hope all things, etc. But above all we must rejoice in the truth. But the times of this ignorance God winked at, but now commandeth all men every-

where to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. E. C. C.

Editorial Correspondence.

THE MUSKINGUM CONFERENCE AT MCCONNELSVILLE, OHIO.

We arrived at this place on the 28th of August, in season for our meeting. Here we were kindly welcomed by Bro. Marsh, with whom we put up during our stay. In the afternoon of the same day President Weethee arrived, who was introduced to us by Bro. M. As he had never before seen one of our advent lecturers, this was to him and his brethren a very joyous occasion; and it certainly was one of very deep interest to us. Here we found a faithful brother, who had sacrificed all, and had now relinquished his connexion with the infant institution of which he had the care, and forsaken it for the Advent glory and crown:—a brother who was firm in the faith, constant in labor, and successful in doing good, yet struggling alone, as to any ministerial aid. To comply with the call of such an one for help, affording us an unspeakable satisfaction.

Bro. W. but recently moved to Beverly, Ohio, from Pennsylvania, where he had charge of a college, under the patronage of the Cumberland Presbyterians, of which denomination he is a member. He is now entirely free, and is devoting all his powers to the proclamation of the kingdom of God at hand. His field of labor has been chiefly in the valley of the Muskingum. He has visited and given lectures in a large number of towns in the valley, from Marietta to Zanesville. In some of these places there are distinct meetings of Advent believers who are looking for the coming of the Lord as their *only hope*.

There is a fine field of labor in this valley. If there were six or eight faithful brethren, who could devote themselves to this field, I doubt not they would have "souls for their hire," and see the work of the Lord prosper in their hands, in preparing souls for the kingdom. They cannot expect much in a way of support, only as friends are raised up by their labors to minister to their necessities. Those who go into the field will have to trust in *Him* who once asked his disciples when they had returned from a missionary tour, "*Lack ye any thing?*" And they answered him "*Nothing, Lord.*" Bro. Boggs has already entered the field with Bro. W., and we sincerely hope that the Lord will raise up others.

Our meeting at McConnellsville was well attended in the evenings and on the Sabbath. We had a Bible class in the morning, and lecture in the afternoon, which were rather thinly attended. The stormy weather prevented our brethren from coming in from the country, and having only one or two in the town who believe the doctrine, our congregations were made up chiefly of unbelievers. Many, however, heard with candor, and some we trust were waked up to prepare to meet the coming Judge. Bro. Miller gave five lectures, and was heard with interest by them all.

On Sabbath afternoon I baptized Brother Weethee, and one other, in the Muskingum, in presence of a very large audience. This was a solemn and affecting scene. Bro. W. has had his mind exercised on the subject for some time, and had been waiting for an opportunity thus to obey his Lord.

As *McConnellsville*, is a central point in this field of labor, a *Second Advent Depot* has been established there, in the charge of Bro. Emerson Marsh. Friends wishing the publications on the advent, or hymn books, can obtain them of him at that place. J. V. HIMES.

Canal Boat, September 6, 1844.

Sept 25, 1844

Foreign News.

The Britannia arrived the 17th inst., bringing Liverpool papers to the 4th. From these we make the following selections.

OCCUPATION OF MOGADOR BY THE FRENCH.

The *Messenger* of Monday evening publishes the following copy of another telegraph despatch received by the French Government:—

Mogador, the 17th.

"The Prince de Joinville to the Minister of the Marine.

On the 15th we attacked Morgador.

After having reduced to ruins (erased) the town and its batteries, we took possession of the island and of the port.

Seventy men, of whom seven were officers, were killed and wounded. I am employed in establishing the garrison of the island. I have placed the port in a state of blockade.

Conformable to copy.

The Vice Admiral Peer of Marine and Colonies." BARON DE MACKUA.

ENGLAND AND FRANCE.

The foreign news of the last fortnight, will show the ticklish state of our relations with France. It is a truism to say, that those relations have not been so jeopardised since Thiers went out of office on the Syrian question. Indeed, every event that has happened in the interim, has strengthened, on the part of our volatile and clever neighbors, the war mania against England, which sprung into existence under that minister. The blaze of excitement that ruled in France, in 1839-40, on the Eastern question, discovered the latent feeling in the minds of its people towards this country, which it was fondly hoped had expired in the quarter of a century since the downfall of Napoleon, and the restoration of the Bourbons. But the antipathy has been growing stronger every day since and the recent events in Tahiti are its offspring. The events which have happened in Morocco would not without this predisposing cause, be worth the interest they have created, or the fears they have excited.

The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers. This is narrowing the point at issue. The French have now possession of the small island which commands the harbor of Mogadore. If they retain it, beyond the time necessary for securing the Emperor's submission, the first spark of what cannot fail to involve a general European war, will then have been kindled. But M. Guizot, it is asserted, and generally understood, will be no party to a war arising out of such circumstances: he will retire, and leave to others the responsibility of its conduct. But whatever turn matters may take at the present time, a rupture with France, at no distant day, seems inevitable. Nothing, apparently, will satisfy the war party in that country but slaking its thirst of vengeance in English blood. Such a feeling is lamentable—but it exists; and the only course is, to be prepared for the issue, come when it may. Even if affairs in Morocco take a pacific turn, the next accounts from Tahiti, which are anxiously looked for, may blow the war embers into an irresistible flame.

REASONS for believing the Lord will come, on the 10th of the 7th mo of this Jewish Sacred year, by S. S. Snow, 50 cents per hundred. These can be obtained at this office and that of the Midaigot Cry. We expected to have re-printed a part of this sheet in this week's Herald, but have been obliged to defer it. Next week we hope to give it entire. The substance of it has, however, been already given in this paper.

TO CORRESPONDENTS.—We have quite a number of letters on hand which will appear in our next.

Editorial Correspondence.

LECTURES AT HARRISBURGH, MIDDLETOWN, LANDERSVILLE AND PHILADELPHIA.

We commenced our meeting at Harrisburgh, Sunday, the 8th instant, and continued four days in the old Methodist Chapel. The attendance was good, and the interest awakened on the subject of the speedy advent, was as great as we could expect in these times of political excitement, when there is much more interest to elect a President, than to crown the King of Kings. Some were induced by the Advent doctrine to abandon Cesar's Household

and give themselves wholly to the work of God. Many were awakened to read the Bible, and to pray, and some to become obedient to the faith of the gospel. The Advent believers intend to procure a place, and have constant meetings on the subject of the Advent, in future.

During the meeting, Bro. Clayton, of Norfolk, Va. was introduced to us, with whom we formed a very pleasant acquaintance. He was a member of the P. M. Church, and was at one time a correspondent of the "*Olive Branch*." But he has become a thorough believer in the Advent, even since the time past by, and now consecrates all to the work. Being a southern man, and desiring to do what he could for the south, he was very anxious that Bro. Miller, myself, or Bro. Litch, should go with him. The field is open, and ripe for harvest. It is possible that Bro. Miller may go south with him this fall, if time be prolonged. We immersed Bro. Clayton in the Susquehanna, in the presence of a large audience. He accompanied us to Philadelphia, and aided us in our work. I trust that he with others who may be associated, will do much for the south, who are now calling for light on the Advent.

We spent two days at Middletown. Bro. Hale raised the standard here more than a year since. His labors were blessed beyond example. There is a good company raised up here who are strong in faith, and waiting for the appearing of Christ.

At Landersville, we had one meeting. Bro. Miller spoke with great power, to the comfort and edification of the saints. We found a blessed company of disciples in this place. The recent Camp Meeting was attended with a great blessing to that whole region of country. Bro. Prideaux and Bogen are laboring at present in that region.

On the 14th, we arrived at Philadelphia, and lectured at the Museum, and at Julianna st. on the 15th, to large assemblies. We found the cause rising in this city. Meetings are full and the brethren and sisters are united, and engaged in the work of the Lord.

On Monday, the 16th, I returned home, in consequence of necessary duties here. Bro. Miller and others remained, and continued the meetings in Julianna st.

I shall spend next Sabbath, the 22d, in New York and Brooklyn, and the rest of my time, mostly, in Boston, until we sail for Europe.

Bro. Hutchinson has returned to Canada East to labor there for the present, and will not now accompany us to England. Bro. Litch only, is expected to go on with me.

As to this Mission, we still regard it as our duty, to fulfil it, in case time is continued. If the Lord should come in the seventh month, as some of our brethren confidently believe, he will find us in the way of what we believe to be our most solemn duty.

J. V. HIMES.

Boston, Sept. 19, 1844.

The English Mission.

This is not a new movement. It has rested upon us with a great weight of responsibility for three years past, and at two different times we have made arrangements to go, but was prevented by the remonstrances of friends who felt that our services were demanded at home. And now after making arrangements a third time, the peculiar circumstances of the cause and the remonstrances of friends come up stronger than ever against the mission. The great interest that I feel for the cause at home, and the profound respect that I cherish for the counsels of my brethren, have had a deep impression upon my mind. It has been with some difficulty that I have withstood these considerations. And now, after much prayer and deliberation on the subject, I dare not alter the original purpose to do all in my power to accomplish this much. I cannot expect the sympathy of those who entertain a different view. Neither can I reasonably expect assistance from the dear brethren who have strong faith in the seventh month. I do not

ask it. Whatsoever is not of faith is sin. We must all act as we can answer to the Great Judge who now "standeth at the door." My Savior may come while I am in mid-ocean. I look for him in sincerity and truth as the next event, and that that next event may now come at any moment. I cannot promise myself an hour, and yet I feel the force of the command to occupy till He come. I feel, therefore, that this is my work, and shall feel justified in being found engaged in it, either in its incipient stages or on more full excursion when the Master shall appear.

I have done my duty, thus far, to this country. I have cleaned the skirts of my garments from the blood of all. I feel that I owe a duty to the old world, and if there is time to do it, Providence permitting, I hope to have grace to discharge it. The brethren are calling for help, and the masses are calling for light, and we must do our duty.

Bro. Litch will accompany me. A few dollars only, have been received for the mission. But our trust is in God.—*Jehovah Jireh*—"the Lord will provide." Boston, Sept. 20, 1844. J. V. HIMES.

Bro. Bliss:—If you will publish the following in the next paper, it would take some blame from myself

CORRECTION.

Some time ago, notice was given of the little band here and direction to any that felt it duty to stop and labor, (and were unacquainted in the place) to Bro. Beckwith, as he lived near the centre and near the depot. I gave it without his knowledge, as I was absent in a different place, but supposed he would be perfectly willing. In your last No., he declined receiving any brethren, it being inconvenient. But there is yet an open door, though we live a little east of the place. Any brother feeling it duty to stop and work for the Lord, may remember this name. H. HEATH.

Springfield, Mass., Sept. 18, 1844.

NOTICE.

Elders Plummer and Cole, will attend a meeting two days, 8th and 9th of Oct., at Rye, N.H., a great tent to be reared. All that can, we hope will attend, to comfort one another. E. Philbrick.

Letters and Receipts to Sept. 21.

L White \$1 pd to end v 8; E C Drew; R Hutchinson; R Pendleton by pm \$1 pd to end v 8; H Healey by pm \$1 pd to end v 7; Dea J Pepper by pm \$1 pd to end v 8; Horace Sini h by pm pd to end v 8; J Munroe \$2 pd to middle v 7; G S Miles; J Wheeler \$1 pd to end v 8; T Sables 50 c pd to middle v 8; E P Richardson, S Bradford, F Drew, S Drew, R Holmes, L Chandler, P Dolten, M Bradford, S Stetson and T Mitchell \$1 each all paid to end v 8; Deacon Milklin \$1.75 pd to end v 8; A Bates \$1 pd to 203 in v 9; J Holden by pm \$1 pd to end v 8; A Blackburn by pm \$1 pd to 179 v 8; P Tew by pm \$1 pd to 137 in v 6; pm Granville O; pm D Richardson \$1 pd to middle v 4; EA Manning \$1 pd to end v 8; Solomon Leonard \$1 pd to end v 8; Joel Baker by pm \$1 pd to 174 in v 8; Benj Baldwin by pm \$1 pd to end v 8; E Eaton \$1 pd to end v 8; pm So Harwick \$1 pd to 178 in v 8; John White by pm \$1 pd to 153 in v 7; Benj Plummer \$1 pd to 206 in v 9; Charles Offatt \$1 pd to end v 8; John Tefft \$1 pd to 177 in v 8; Sam Adams by pm \$3 pd to end v 7; W Wasy \$1 pd to 203 in v 9; CO Gale \$2 pd to end v 9; S Stewart \$1 pd to end v 6; Rev I Sawyer \$3 pd to end v 6; Sally Blake by pm \$1 pd to end v 8; Catharine Hapish \$1 pd to 165 in v 7; E Marsh \$1 pd to 203 in v 9; D E Blood by pm \$1 pd to end v 6; Miss D Manard \$1 pd to end v 8; Dea J H Lagel by pm \$1 pd to end v 8; J Mentnew \$4 pd to end v 8; L Wiswell by pm \$1 pd to end v 9; Sam Baldwin by pm \$2 pd to end v 7; Seth Howard by pm \$2 pd to end v 8; O R L Crozier by pm \$2 pd to end v 8; E L Philbrick by pm \$1 pd to end v 8; N Bennett \$2 pd to 175 in v 8; Mrs Wm Cabott by pm \$1 pd to 204 in v 9; Amos Hawkins by pm \$1 pd to end v 8; H Blaisdell \$1 pd to end v 8; Lewis Hodge by pm \$2 pd to end v 6; W Wiswell \$2.40 pd to 177 in v 8; Elder A Rollins by pm \$1 pd to end v 6; J T Richardson by pm \$1 pd to end v 7.

Pm Westboro' Me; pm Brunswick Me \$2; A C J Akron O; pm Stratford Corner N H; Henry Barrett; J F Baker \$4; Wm Rogers & Co books sent; pm Cheopre Falls Mass; pm Hillsboro Centre N H; A H Tomlinson \$3; Jonas Merriam; N Hervey; G W Shepardson \$2; T L Tullock; J A Trolbridge; H Heath; D Burgess; Sam Brown \$2; D F Wetherby \$7; I H Shipman \$3; pm Harrodsburg Ky; AH Brick \$1; Wm P Minor; J B Southmayd; M H Buttsford; I H Shipman; C Stowe \$1 send books when in office; Anthony Pierce; Bro Hale received your letter with money enclosed; pm Northfield Me; F G Brown; L Proudfoot; pm Rochester Mich; pm Juliet Id; pm Battle Creek Mich.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.—Before leaving for Europe, Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the Sabbath. Bro. Hutchinson and Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given, afternoons and evenings. J. V. HIMES.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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WHOLE NO. 179.

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AT EASE IN ZION.

The great man sat in his easy chair,
And dreamed the moments were snails,
And that Time's vessel from port was afar,
While idly were flapping the sails.

(Enter stranger bewildered.) "Good sir, canst thou tell—

Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
May it please thee to tell me the hour?"

Still slumbers the sleeper. Thinks the stranger "I trow,

This watchman deals not in 'deceit,'
As soon I doubt not his answer will show,
And guide my wandering feet."

A long while he waits—and then "canst thou tell—

Sir, Watchman on Zion's high tower,
If the tokens portend that now all is well,
Oh Watchman, pray tell me the hour?"

The dreaming man then disturbed in his sleep,
Rubs a little his leaden closed eyes,
And begs the intruder no more like a thief,
His slumbers so dear to surprise!

STRANGER.

"A weary lost wanderer, constrained to be bold,
Prays thee be pleased to awake!"

WATCHMAN.

"If then you must know, the night is not spent,
All's well! thy rest, prithee, take!"

Enter Pilgrim.

"The night is far spent, the day is at hand,
Thus pointed the clock long ago—
That soon on Mount Zion the ransomed shall stand,
The signs of the dawn plainly show.

Watchman, dreaming.

"Where? where is the promise, the night will soon end!"

We're watchful—yet see not a sign!
That soon from the heavens the Lord will descend,
In truth we cannot divine!"

"We charge thee be quiet—we logical men
Can dispose of these things at our leisure;—
To show 'every vision now faith,' and then
The days are prolonged, is a pleasure."

PILGRIM.

"Thus saith the Lord God, this proverb shall cease,
Eze. xii. 23.

And in my set time the vision shall be.
Hab. ii. 3.

Wo! wo! to the prophets that prophecy peace.
Eze. xiii. 16.

When from desolation there's warning to flee!"

"Wo! wo! to the people that build up a wall.
Eze. xiii. 12—23.

To 'the daubers with untempered mortar'—
Go say to the builders 'Behold it shall fall!'
And warn thou 'Jerusalem's daughter'!"

E. C. C.

Rome as She is.

The following letter from Rome gives a very good idea of the splendor and pomp that the Man of sin still displays.

LETTER FROM ROME.

From the home of the Cæsars, health and greeting! I wrote you 4 days ago, and now resume my correspondence in the Eternal city, where we have been four days, in time for all the ceremonies of the Holy week. In my former letter, I gave you an account of what I have seen from Havre here, and now I am so full of the sights of to day, that I must needs give them to you.

I have just returned from St. Peters! Would that I could convey the slightest idea the magnificent spectacle which I have witnessed. No description of mine, however elaborate, could do so. About ten this morning, I stationed myself behind one of the gigantic columns which support the great dome, and found the staging erected upon each side of the sepulchre, already crowded with ladies. The space between the High Altar and the Chair of St. Peter, was richly carpeted, and two thrones were placed within the enclosure, for the use of the Pope. Upon either side of the great throne were ranges of seats covered with tapestry, for the Cardinals; and back of these, galleries richly hung with crimson damask and gold, for the reception of the many Princes and distinguished personages at present in Rome. Upon two tables placed beside the altar, were set out the golden vessels of the communion service. Around the space reserved for the dignitaries of the Church, were ranged the gentlemen of the Pope's body guard, their rich attire in keeping with the splendor of every thing around. From the grand canopy of gilded bronze, eight feet in height, rising above the high altar, and brilliant with the light of over one hundred enormous gilded lamps, which ever burn before it, down to the great door of the church, were ranged double files of soldiers of four different regiments, who kept the naves free for the passage of the procession. The other parts of the immense edifice were occupied by crowds of peasants, citizens and strangers, who knelt before the various altars, or paced the aisles, and with whose mingled attire, shone out at intervals, the bright spear heads, and burnished mail of the Swiss Guard.

At about eleven o'clock a burst of music announced the coming of the Pope. The great doors were thrown open, and preceded by the officers of his guards, the great body of the priesthood, bearing upon cushions of velvet and gold, the various insignia of his office, and by the Cardinals, robed in their splendid dresses, came the successor of St. Peter, seated upon his throne, and borne by twelve digni-

taries, clad in scarlet. Over his head was borne a canopy of the richest tissue, sown with silver, and upon either side was carried an enormous fan of Ostrich feathers set in gold. The passage of this gorgeous procession up that vast aisle, was a brilliant and imposing spectacle; the effects of which was heightened by the kneeling of thousands who bent down at its approach.

The Mass which immediately commenced, was indeed grand, and the vast dome which soared up to Heaven over the crowded multitude, rang with music, such as I never hope to hear again. Could I have stood where I did, and have shut out from my view the gleam of armor, the glitter of splendid attire, and all the pomp and circumstance of earthly power and regal state which all around bespoke, and have heard alone the burden of that glorious chant go up to the o'er arching heaven of that wondrous vault, I should have been ready to exclaim, "the very spirit of Religion indeed is here—acceptable to God must be such an homage;" but the long lines of marshalled troops, the robes gleaming with gold and flashing with jewels, all witnessed to the wealth and told the power of the earthly sovereign, and I could not help thinking that the meek form of Religion was obscured with the gorgeous habiliments of State.

Shortly before the termination of the service, I left the church and stationed myself beside the Egyptian Obelisk in the centre of the piazza, in order to see the next great ceremony of the day—The Papal Benediction. The pealing of bells, the eager and strained gaze of the people, the floating of scarlet robes, and the gleam of crucifix and cross in the balcony over the great entrance, told that the august ceremonial of Rome and of the world, was about to commence. At least one hundred thousand people must have been gathered in the dense sea of restless life, which swayed and rolled about me. From the very Portico of St. Peters, covering steps and square Collonade and Fountains, and choking the streets beyond, stretched the thousands. The three broad flights of stone which lead up to the church, were thronged with towns-people and peasants of the better sort, the men with high peaked hats of felt, bright crimson sash, and corduroy breeches, gay with buckles and ribbons—the women with colored gowns, and square head-dress of white, and broad and gaudy waist-bands. The space between these and the obelisk was occupied by some six thousand troops, forming a hollow square. Beyond them the remaining space was densely thronged with carriages, filled with ladies, and under the very wheels, and packed in between the horses were wedged numbers of the populace. And a motley mass they were—peasants, who could boast no peaked hat nor muslin head-dress, but who came clad in rags, looking as though their bed was the furrow, and their house where water was not to be found. Priests of countless grades, in hooded gowns of black serge, or scarlet—Pilgrims, who had paced many a weary mile, from other lands and distant provinces, with staff, and scallop shell, and sandal—Monks

with brown and dark sackcloth—venders of beans, and chesnuts, cauliflowers and oranges, shouting their discordant cries, and doubtless blessing the advent of Easter, which descended upon them in a shower of Baioechi. Such an admixture of splendor and poverty—such a multitude of men—such a variety of classes, and such a contrast of conditions, I can scarcely expect ever again to see crowded into one place. In the curtained galleries above, the Prince, with the revenues of a province—magnificent in his attire—radiant with crosses and orders, and elevated above the heads of the peasants below, who, browned by exposure, hardened by toil, ragged with poverty, kneel upon the ground!

The clang of bells soon ceased—the last chime of the hour of noon was dying away—a stir in the balcony, and behold, upheld upon the shoulders of his attendants, Pope Gregory the Sixteenth advances to bless the myriads around! He rises, and, as one man, the soldiers kneel, the people uncover their heads, and stillness the most profound pervades the square. With slow and majestic motion—with signing of the cross and hands outstretched he pronounces his benediction; and as he sinks again into his seat, the soldiers rise, and the roar of cannon from St. Angelo announces that the august pageant is over.

April 8th.—I saw last night another grand sight connected with the solemnities of Easter—the illumination of St. Peters! I wish that some ingenious Webster would invent a new set of superlatives—in attempting to describe such sights as are to be seen here, one finds himself greatly at a loss for sufficiently *large* words; and he is forced to string together the existing ones *ad nauseam*. At about twilight I found myself again in the Piazza, watching the process of lighting the lamps upon the facade and dome. This service, as you know, is so extremely hazardous that the men who perform it are previously absolved.

The appearance of the church for the first hour or so, was extremely beautiful. The whole front, columns, windows, doors, and belfry, brilliant with light, soft as moonlight—rows of lamps extending along the triple piazza, and hung between the columns; the great dome, as well as the two lateral ones, was covered with lights most beautifully arranged. As the darkness gradually deepened, the scene grew more enchanting—the coup d'œil was such as the Piazza de San Pietro alone could present. The crowd of the morning again filled the square—the windows of the surrounding houses, gay with ladies and uniforms; the mounted guards, with steel casques and drawn swords, stationed at different points through the square; the Grenadiers drawn up before the entrance of the church; the music of the different military bands; the clattering of the hurrying carriages, the red glare of the links borne before the equipages of Cardinal or Prince; the restless and turbulent crowd, united to form a scene singularly imposing and picturesque. As the great bell of the church chimed the hour of eight, “a change came over the spirit” of the scene, at once startling and magnificent. In an instant as if by the wave of some enchanted wand, the myriad lights of pale and softened lustre, shot up into a broad red flame, and the wide circumference of the Piazza, the grand facade, and the majestic dome, rose from the bosom of the circus of Nero, a mountain of fire. The effect of this instantaneous change is wholly indescribable—it can only be *imagined* by one who has beheld the vast pile of St. Peters, and whose mind is familiar with the various elements which make up the grandeur of the scene. *In itself*, it is richly worth the voyage of three thousand miles.

Monday night, April 9th.—One scene more of splendor, fully in keeping with those I have

attempted to describe, and the seal is set to the glories of the Holy Week. After the illumination I was almost afraid to be present at the fireworks this evening, lest they should weaken the impression created by what I had previously seen. Greatly, however, did the reality disappoint such a supposition. The hour of dusk found the open square facing the Alcan Bridge thronged to excess—the crowd seemingly composed of the same materials as that which thronged the Piazza San Pietro the preceding night. The same admixture of Cavalry and Infantry, patricians filling the balconies and windows of the neighbouring houses and occupying the chairs which were placed upon the banks of the Tiber, and hired out for as many Paoli as curiosity could give—the plebeians choking up the bridge, piled up upon its ballustrade, and clinging to its statues, gesticulating, laughing, wrangling and swaying to and fro, as the troops stationed at each end of the bridge moved to enforce orders, and making altogether just as much riot as they dared make with bayonets in front and horses in rear. For two hours, or more, the crowd continued to receive accessions, until from the castle far down the streets leading to the river, spread one sea of upturned faces, watching with impatience of growing fatigue, the black mass of the vatican place, from those whose towers was to come the signal for display that they had assembled to see. While I was engaged in watching their movements, and in trying to understand their mongrel Italian, the glare of a rocket lit up the dome of St. Peters. Another, and another shot up in quick succession, followed by the roar of as many cannons; and instantly from the bosom of the Castle of St. Angelo, (formerly the Mausoleum of Adrien,) went up a flight of balloons, some twenty in number, followed by a host of rockets, scattering gold and silver stars—these were succeeded by a magnificent burst of fire, covering the whole front of the castle and representing the eruption of Vesuvius—and then, for more than half an hour, succeeded an infinite variety of fountains, wheels, flowers, jets, girandoles and rockets, running through all the combination of Pyrotechny, and forming a display of unparalleled splendor. At times the whole castle was wrapped in a mantle of the densest smoke, from the bosom of which would shoot a host of rockets, or the quick flash of exploding cannon—and again, castle, bridge, and river would glow in the broad glare of some grand outbreak of fire, which would tinge even the distant cross of St. Peters, and the crowded paces of the vatican. The whole concluded with a cascade of coloured fires, which, sweeping up to the height of some twenty feet from the whole front of the castle, formed a glorious sheet of flames, and poured its golden sparks far over upon the bridge and into the waves below, making old father Tiber blush with hues of sunset!

To-morrow, I go to see sights of a different kind. Not the splendor of a Papal procession; the glories of brilliant illumination, nor the shows of artificial fireworks—but things far removed from today, and not the creation of the men of *to-day*—but carrying the mind back into the embraces of a glorious antiquity, and bringing the man into contact with the mementoes of a majestic age.—*Corres. Baltimore Patriot.*

FOREIGN.

TRoubles in ITALY.—It is not to be questioned or concealed, that things in Italy are tending to a crisis. That crisis will come as certainly, as that there is power in truth and civil liberty to burst the bonds of religious and political slavery. The Italian mind will not much longer bear the crushing weight of Papal despotism. There is evidently a restless state of mind in that country. Intelligent men there are watching the signs in the political heavens with a vigilant eye, and ready to take ad-

vantage of any movement to relieve themselves and their countrymen from Papal bondage. The London Patriot contains a letter, dated Florence, Aug. 13th, which says:—

“The discontent in the Legations, upon which the military commissions and executions appear to have had but little influence, will, it is generally believed, assume a more palpable form, if the affairs before Tangiers confirm the belief entertained in Italy, that a broil between the great Powers is impending. Many symptoms indicate the anxiety of the Papal Government, and the precaution it is adopting to meet contingencies. Under any circumstances, depend on it, as I wrote you from Forli, if amelioration do not take place in the Papal system of administration ere long in right good earnest, perhaps this winter, but at all events the next, will not pass over without serious troubles in Italy.”—*N. Y. Evangelist.*

NOT WITHOUT REASON.—The English papers mention a rumor which prevails at Rome and else where, that the old Pope is constantly laboring under a painful foreboding of some impending calamity to his church, and that he has in consequence, sent to his bishops a form of prayer in reference to this point. If his Holiness does not tremble at the approaching doom of his apostate church, he might well do so. As sure as prophecy and providence coincide, and God makes good his declarations, a fearful calamity awaits him; and all the signs of the times—even the very successes of Rome, give indication that it is not far off. Of all destinies, the Pope's is the most to be shuddered at. The poorest child of human calamity, that groans in affliction and eats the bread of bitterness, is not half so worthy of pity as he.—*N. Y. Evangelist.*

SPAIN.

The great “conspiracy” at Madrid is now admitted to have been a delusion. When this confession had been made, news arrived from Pampe-luna that several of the principal officers of the staff in that city had been arrested for participation in the supposed plot!

PORTUGAL. The accounts from this country indicate a brewing storm. Senhor Costa Cabral had resorted to measures of an extremely arbitrary character. A “monster prosecution” was in course of preparation, or rather series of prosecutions, for the trial of persons implicated in the last revolution.

CIRCASSIA. The accounts of Circassian successes over the Russians, are confirmed by way of Trebizonde. Not only were the Russians defeated at Erbend, on the Caspian sea, with the loss of 2000 men, but subsequently they were routed in attempting to storm the fortress of Gratiarsk, in the Upper Caucasus. At the last accounts however, the Russian army was receiving large accessions to its strength, and the probability is that it will yet prove too powerful for the hardy and intrepid mountaineers.

We find the following in a Constantinople letter:

“To the accounts we have received from the Caucasus of the defeats sustained by the Russians, we have to add that the mountaineers have gained the defiles of Demir-Kapon, so that the communications between Georgia and the Russian army are intercepted. In a note recently delivered by M. de Titoff to the Porte, complaining that the Divan, directly or indirectly, was still supporting the Circassians, it is declared that the chief Ali Bey Senogla, who, by the desire of Russia, had been banished to Bala, still kept up, without any impediment, a constant correspondence with his countrymen. The Turks openly sympathize with the Circassians, and exhibited the most extravagant joy at the late defeat of the Russians.

ITALY. Letters from Leghorn, state that Austria is so well aware of the dangerous position to which the evils of pontifical misgovernment have brought the Papal States, that it has opened negotiations with the Holy See, with a view to the secularization, as far as possible, of that Government. The Court of Rome resists, and will continue to do so, and it is said that the Austrian Government, foreseeing that circumstance, has addressed the French Cabinet, to invite it to join with Austria, Naples, and Tuscany, to oblige the Pope to make such reforms as the safety of Italy may demand. The King of Sardinia is not included in the negotiation, from which it is supposed that he is opposed to it.

The latest accounts from Egypt state that Mehemet Ali had abandoned the intention of design-

ing power. His absence lasted but four days, and had returned to Alexandria to carry on the government as usual.

TEXAS.—The New Orleans Picayune of Sept. 6th, says:—

At an early hour yesterday morning a Texan vessel, the schooner Star, arrived at this port twelve days from Galveston, having on board Mr. E. O. Corr, with despatches for the U. S. Government, and for the British and French Ministers at Washington City. The despatches are supposed to refer to the invasion of Texas. General Woll, with some 10,000 of the advance detachment of the Mexican army, has, it is said, arrived on the banks of the Rio Grande. The despatches were forewarned by yesterday's mail. This is indeed deeply interesting intelligence, and may be supposed to have created great excitement in Texas.

LETTER FROM BRO. CROSIER.

DEAR BRO. HIMES.—We held our Camp meeting at Canandaigua, as resolved upon at Scottsville. This is a field that had scarcely felt the sickle; but God's servants have reaped to his praise, their joy and the people's good; and there is now in Canandaigua a band who meet three times a week to pray and talk of the "blessed hope" which we believe will soon be changed into a glorious fruition. The good Lord in his bounty, far exceeded our most sanguine expectations. The brethren and sisters came together from different and distant places with happy hearts, strong faith, and buoyant hopes of soon entering the kingdom. Bro. Barry came with tents and a large company from Rochester, whose all seems consecrated to the cause of our coming King. The lecturers generally spoke "in demonstration of the spirit and power." While the Holy Ghost moved to speak and hear, the truth seemed like "apples of gold and pictures of silver."

We needed no weapons stronger than faith in God and kind treatment to keep in check the wicked. Many from curiosity crowded to hear sister Hersey, who were almost unawares divested of their prejudices, and captivated with the charms of truth. I hope none of our sisters upon whom the spirit is poured, will withhold their talents and influence in this important crisis. They are among the most useful laborers in the field. For authority see Luke ii. 36—38, and Acts ii. 17, 18. Whom God calls let not man reject. Let worldly honors be trampled in the dust, and our eye fixed steadfastly on the star of our hope. O, we need to be baptized into this present truth, through it sanctified and by it stripped of all pride and selfish or earthly policy and adornment, that the beauty of holiness may shine forth in its native attractiveness.

Yours in hope.

Larned's Corners, Ont. Co. N. Y. Sept. 16, 1844.

LETTER FROM BRO. A. CLAPP.

DEAR BROTHER BLISS,—I have had the privilege of attending the Camp meeting at Newington; and it has truly been a refreshing season to the saints of God. A goodly number of lecturers were present, filled with the Holy Ghost; and their labors were greatly blessed. God poured out his Spirit gloriously, backsliders were reclaimed, and a goodly number of sinners hopefully converted. It was a very large meeting, and one of the best Camp meetings I ever attended; as many of the lecturers say, it was truly the Lord's meeting.

A great concourse of people were present on the Sabbath, a great deal of truth was poured into their ears, and I pray that it may prove a savor of life to a large number of the multitude; good order prevailed through the meeting; excepting that the ungodly were exceedingly wicked,—holding mock meetings, having mock communions by themselves, and blaspheming the name of the great God, for which they will soon feel the hot thunderbolts of his wrath. Oh my God, have mercy on them. During the exercises on Monday, about eleven o'clock, A. M., the attention of the congregation was arrested by a singular phenomena in the heavens.* This wonderful sight

* It consisted of numerous concentrated circles, or rings of different colors around the sun, of which our brother was so good as to send us a diagram; but it so nearly resembled many like appearances which have of late been seen, that we have not been to the expense of an engraving.—Eds.

CIRCLES ROUND THE SUN.—At about ten o'clock this morning a phenomenon in the heavens attracted much attention. It consisted at first in a large rain-

made a deep impression on the people. Some were afraid, but many more were filled with unspeakable joy and full of glory, in believing it to be one of the signs spoken of by God, which speaks the coming of Christ very near, yes, glory to God, very near. The whole encampment was as solemn as eternity. Many sinners and backsliders at this very time were begging of God to have mercy on their souls, and Christians were praying and agonizing for them. Some found mercy, but O, the door of mercy will soon be closed. We see that God works mysteriously. Dr. Cray and brother Batchelor have just returned from a visit to sister Matthewson. They say she remains about the same; and takes no food. The doctor says she has no disease about her. Although she lays on her bed in her room, yet she speaks like one risen from the dead; and her voice goes through the land, louder than peals of thunder, saying, time is short. O reader prepare to meet thy God.

The believers on the ground were strong in the faith that Christ will soon come; and many believe that he will come this fall. During the meeting fifty happy believers followed the footsteps of their blessed Savior, by being buried with him in Baptism—a beautiful emblem of his death, burial, and glorious resurrection, I hope all these happy souls will walk in newness of life. On Monday evening the tavern stand near the ground-house, and two barns were burned to the ground. The landlord had just obtained a license to supply the servants of the devil, that visited the Camp ground, with liquid poison.

On the morning the meeting broke up, the ordinance of the Lord's supper was administered to a large number of believer's; and it was truly a blessed season.

Many individual cases that received special blessings, might be mentioned, but God knows it all; let him have all the glory. Many thanks are due our beloved brother Parsons of Berlin, for his untiring zeal and management of the meeting. If God had not put it into the heart of this brother to have this meeting, the saints of God would not have enjoyed this rich feast. May God be praised that he has so gloriously displayed the riches of his grace in the hearts of the people at the Newington Camp meeting. Amen.

Yours, waiting for Jesus,

Hartford, Sept. 1844.

AARON CLAPP.

LETTER FROM BRO. JONAS MERRIAM.

DEAR BRO. BLISS,—There is one chain of prophecy, marked off by definite periods, and bounded by the plainest monuments, which carries us, as it seems to me, with unerring certainty, to the end of time. And, as we have now arrived almost at the last link in the series, we are, beyond all question, at the closing point of the world's history. It is indeed an astonishing fact, that the six trumpets of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the Church, is not as to the period of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend the prophetic periods much beyond the present points, without annexing to them a temporal millenium, and as the doctrine of a temporal millenium must stand or fall according to our exposition of the seventh trumpet, it is a question of momentous concern.

What does the Bible teach concerning it?

The advocates of the temporal theory say, that when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," (Rev. xi. 15,) then the temporal reign begins. The original terms, rendered Lord and Christ, are in the Genitive, or, as we say in the English, possessive case, which all grammarians know denotes property or possession. The meaning is, the kingdoms of this world are become the possessions of our Lord, and his Christ.

bow circle round the sun. The colors were very bright and beautiful. Soon other circles and half circles appeared, rendering the phenomenon more wonderful and interesting. We suppose the whole was caused by a gathering of moisture just over the zenith of the horizon so that the sun's rays had all the effect which they give when from the west they fall upon the descending mists in the eastern sky and form the gorgeous rainbow.

The beautiful spectacle referred to above, was visible until about 2 o'clock to-day. We are promised by one of our astronomers, a report of his observations for to-morrow's paper.—*New Haven Palladium*, August 9.

Parallel to this, is the passage in Ps. ii. 8,—“ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” The next verse informs us how the possession is disposed of, “Thou shalt brake them in pieces like a potter's vessel.” Thus, we perceive, the wicked are to be cast out of the inheritance and destroyed. By what authority is the *iron rod of his anger* converted into *golden sceptre of his love*, or the *dashing in pieces* an earthen vessel, construed to mean its *careful preservation*? The last expression of verse 17, “and has reigned,” is rendered in an ancient version, “and hast obtained thy kingdom.” This is parallel with Dan. vii. 14, “And there was given unto him dominion, and glory, and a kingdom,” &c. The latter clause of the 15th verse, “And he shall reign for ever and ever,” is parallel to the latter clause of Dan. vii. 14, “his dominion is an everlasting dominion, which shall not pass away,” &c. Thus, it is obvious, that the kingdom set up at the sounding of the seventh trumpet, is none other than the *everlasting kingdom of glory*.

That this kingdom cannot be temporal, is evident from various considerations. 1. If it were so, it would be the richest blessing ever conferred on man: but, in Rev. viii. 13, we read, woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound.” A *wo* in scripture “always denotes a heavy calamity,” says Brown in his Bible Dictionary. Hence we find the first and second *wo*, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now by what rule of exegesis, is the third *wo* interpreted to mean the *crowning blessing* of the world. 2. If it were a temporal reign, time would then continue a thousand years, and many believe 365 thousand years: but in chapter x. 6 we read, “that there should be time no longer.” Or, as some render it, “there shall be no longer delay,” that is, of God's judgments. 3. If it be a temporal reign, the triumphs of the cross will then abound over all the earth, and the blessings of the gospel be universally diffused: but the Bible assures us, verse 7th, that “the mystery of God” will then be *finished*, or, in other words, the gospel dispensation will then be closed, and that too when it shall *begin* to sound. 4. If it be a temporal reign, it will usher in the pacific period when the nations shall learn war no more: but we find, chap. xi. 18, “the nations were angry.” The original word here translated nations, seems rather to mean the masses of the wicked, which corresponds precisely to the popular outbreaks and spirit of revolt, that is bursting forth like lava from a volcano, almost all over the earth. 5. If it be a temporal reign, the grace of God, the expression of his infinite love, will then be communicated to all the inhabitants of the earth: but the Bible assures us that God's “wrath is come.” Is the denunciation of divine wrath a promise of the world's conversion? 6. If it be a temporal reign, it will be the time when *all the living* will be converted: but the Bible assures it is the “time of the *dead* that they should be judged.” The Greek word rendered time means a specific, or appointed time, corresponding to the idea that “he has appointed a day in the which he will judge the world in righteousness.” Says Bloomfield, a distinguished critic on Greek, this is the time of the *righteous dead* that they should be judged or avenged. This then is the resurrection of the righteous, and the destruction of their enemies, as is expressed in the latter clause of the verse under consideration. The reward given to “them that fear his name *both small and great*,” can be no other than the retribution of eternity. 7. If it were a temporal reign, the wicked would then be converted and *saved*; but the word says, “that thou shouldst *destroy* [the French version has it *exterminate*,] them that destroy the earth.” Thus every circumstance connected with the seventh trumpet, accords most perfectly with the advent faith. How intelligent christians can so effectually pervert, distort, and I may say, *annihilate* the plain teachings of the Bible, so as to harmonize it with a temporal millenium, is unaccountable to me. If the fearful denunciations of Jehovah's vengeance is expressed in a *wo trumpet*, are but the tender expressions of his mercy;—if the *closing terminus* of gospel time, brings us to its continuance almost *ad infinitum*;—if the *winding up* of the gospel dispensation is but the *commencement* of its power;—if the *angry state* of the nations indicate *universal harmony and love*;—if the pouring out of God's *wrath* denotes the mightiest energies of his *grace*;—if “the time of the *dead*, that they should be judged,” is the conversion of the *living*;—if the retribution of the saints is to be in a kingdom from which they

are to be personally excluded;—and finally, if the destruction of the wicked, is their eternal salvation; then indeed is language unintelligible to me. Can German hermeneutics, or American universalism transcend this! The solemn truth is, this passage speaks forth in *thunder tones* of “the end of indignation;” and the glory, that is *soon, VERY SOON* to burst upon the enraptured vision of the saints. Let us with confiding hearts look to “the author and finisher of his faith,” saying,

“Be thou the trembling sinners stay,
Though heaven and earth shall pass away.”

JONAS MERRIAM.

Portsmouth, 16th Sept., 1844.

Advent Herald & Reporter.

“THE LORD IS AT HAND.”

BOSTON, OCTOBER 2, 1844.

Mission to Europe.

At the earnest solicitation, and advice of the brethren and friends of the Advent cause, and the demand of our labors at this solemn crisis at home, we have concluded not to go to England at the time we expected. The recent remarkable movement among the Advent brethren on the time, and the great work which God is doing for his people, certainly gives a new indication of the near approach of the glorious Bridegroom. We therefore submit all to God, and stand ready to do his will, as he shall guide and open the way before me. I am more than ever convinced that the Advent of Christ is now at the door, and that our chief business is, to make a full preparation for the judgment.

THE TIME.—We this week publish the article of Bro. SNOW, on the seventh month entire; and also a letter from Sister C. Stowe of Hillsboro', on the same subject. We have received No. 18 of Bro. STORR'S Bible Examiner, which contains his views of the time, having committed himself in full on the tenth day of the seventh month. Next week, the Lord willing, we expect to give it entire in this paper. In the mean time, we are getting out an extra sheet for gratuitous distribution, which will be out in a few days, containing the articles of Bro. SNOW and STORR, together with our own position on this momentous question. May the Lord guide us all aright at this thrilling crisis.

Friends will send in their orders and aid us in the circulation. We shall publish by the hundred thousand. *Conditions, gratis.* Those who wish to aid in the circulation, can give what they please.

NOTICE.—Bro. Litch expects to be in Providence R. I., next Sabbath.

THE MESSAGE.—No. 2 of this work is now out, and ready for delivery.

A CAMPMEETING will be held at Southbridge, Ms. commencing the 14th of Oct. Particulars hereafter.

All Things Made New.

Rev. xxi. 5—“And he that sat upon the throne said, *Behold I make all things new.*”

It is natural to inquire at what time and by whom this declaration was made? and what is implied in it.

We can ascertain the relative time “these true and faithful words” were spoken by reading the preceding connexion, xxi: 1—4. And I saw a new heaven and a new earth! for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the

tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God. And God I shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. Math. xxv. 31. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” It was Jesus whom John saw enthroned in the new creation, for we read that God hath “appointed” his “Son heir of all things, by whom also he made the world,” Heb. i. 1. And thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shall thou fold them and they shall be changed—10, 11, 12. The same “word of the Lord” which established the creation “in the beginning” will accomplish the new creation. “He spake and it was done, he commanded and it stood fast.” He that said “*Let there be light*” and perceived the immediate echo to his mandate, “*there was light*,” will quickly proclaim, *Behold I make all things new!* While the morning stars and all “the Sons of God” with the innumerable company of the redeemed, will respond, *It is done!*—Rev. xxi. 6.

The glorious state of “things” when made “new” is presented in the description of “the city” whose builder and maker is God—that city which will have no need of the sun, neither of the moon, to shine in it, for the glory of God will lighten it, and the Lamb be the light thereof.” Again, we read “There shall be no more curse”—when at the fiat of “the Lord God omnipotent” all things are created new. This then is in the restitution of all things spoken of by all the holy prophets since the world began. All that Eden was, Eden will again be in “the redemption of the purchased possession, the setting up of the kingdom of God.” Do we “according to his promise look for new heavens and a new earth, wherein dwelleth righteousness,” then “beloved, seeing that ye look for such things be diligent that ye may be found of him in peace, without spot and blameless.” 2 Pet. iii. 13, 14. For it is only to those that endure to the end to whom the promises are made. “He that *overcometh*” saith he that maketh all things new, “he that *overcometh* shall inherit all things! To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God. He that *overcometh*, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. To him that *overcometh* will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne. And of the redeemed it is said, These are they that come out of *great tribulation*. Then let us pray always and not faint, though all the powers of earth and hell are arrayed against us. Strong in the Lord let us do what our hands find to do with our might, for yet a little while he that shall come will come and will not tarry.” E. C. C.

THE TEST.

BRO. BLISS:—Many of our dear brethren abroad, seem to feel sorrowful and unhappy, on account, as they say, of the fact that some of our lecturers and speakers are disposed to make a belief of the coming of the Master on the “tenth day of the seventh month,” the test of our entering into the kingdom. Upon this subject, I wish to make a few remarks. I think the Apostle of the Gentiles has told us plainly what our test is, in the following places: viz. 2 Tim. iv. 8, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me

only, but unto all *them also that love his appearing.*” And again, Heb. ix. 28, “So Christ was once offered to bear the sins of many: and unto them that *look for him* shall he appear the second time without sin, unto salvation.” Now what does the apostle mean by the words “look for him,” and “love his appearing?” Ans. Think if a person really loves the appearing of Christ, and looks for him in a bible sense, he will not only keep himself holy so that the “wicked one” touch him not, and strictly attend to all the simple and plain duties of religion, be willing to suffer distress and persecution for Christ's sake,—but must “live by every word of God.” He will receive the “whole truth, and search what, and what manner of time the glory will follow.” While then he searches, he is required by God to walk up to all the light he can obtain, and should he at all refuse, the light becomes darkness. Read the following words of our Master, which I think must convince every one of us, that Jesus knew there would be different degrees of light on the subject of the time of his coming. Luke xii. 47, 48, “And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with a few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. With these things before me, I give the following, for what I consider the bible test.

1. We must be perfectly holy.
2. We must receive all of God's word.
3. We cannot fellowship those who reject part of God's word, and teach and believe “fables,” whether they be churches or individuals.
4. We must believe that to be the word of God, which we can obtain reasonable evidence is such, without requiring “signs and wonders” to confirm us.
5. If we obtain evidence of the definite time of Christ's coming, we must walk up to it both in faith and works. But I must close by saying, for one, I expect my Lord this fall.

EDWIN BURNHAM.

LETTER FROM BROTHER F. E. BIGELOW.

MESSES EDITORS.—There has been a meeting of the A. B. Commissioners for foreign missions, held in this town this week, and about 709 called ministers of the Gospel present, many of them, men of superior abilities and of great eloquence, and I was present only once or twice, but I felt my heart burn within me, when I heard some who really seemed to have the love of God in their hearts, so blinded as I conceive as to what is soon to take place, and the question comes to my mind, why is it so? but the answer is at hand, God knoweth the heart. Dr. as he is called, Parker, of Philadelphia, made a short address in the evening, and had great faith in the Lord's accomplishing a great work in a few years—and he quoted from Rev. 14th chapter, 6th, verse, but did not say anything about the 7th verse. I felt to thank God I had the Bible to read for myself, and that because a man professed much learning, I was not to follow him any farther than he preached the truth.

One missionary spoke of sitting down with Abraham, Isaac and Jacob, in the Kingdom of Heaven, and then spoke as though he believed in nothing but the resurrection of the spirit. Methought had the Revd. Dr. Peter D. D., a fisherman, who preached the Gospel when our Savior was upon the earth, appeared in their midst, he would scarcely have been permitted to preach about the not having followed cunningly devised fables when he made known unto them the coming of our Lord, but was one of the eye witnesses of his majesty—and Paul could not be permitted to preach unto them about the resurrection of dead—no, those who are preaching the solemn truths of God, are treated as the off-scouring of the earth; but as for me, sink or swim, live or die, I am for truth, and while we have the truth, let us hold on till our Master shall appear, where we can enjoy happiness without alloy. I would say to those whom I could influence in the least, give up everything, rather than your faith on the Lord Jesus Christ and in his speedy coming, to make you immortal; and while I believe in the spirit of the living God, acting upon his children in a mysterious manner at times, yet I would not knowingly wish to do anything that should turn any one away from seeking the Lord, for the Lord requires of man nothing but what is

right and rational; yet I believe in the Holy Ghost which purifies saints and convicts sinners.

I cannot but think God has some more children among the clergymen who will yet embrace the Personal advent of our Lord and Savior, as being the next event in prophecy, and that the conversion of the world is a dream. I am not a Paulite, a Peterite or Millerite, but I feel to thank God for his goodness in raising up brother Miller to give this world warning that the Judgment was at the door. O! the goodness of God, how unsearchable and past finding out. Truly yours.

FRANCIS E. BIGELOW.

Editorial Correspondence.

CINCINNATI AND THE WEST.

Since the tent meeting was held last year in this place, much has been accomplished in the Advent cause in this city and vicinity. A noble company of believers have been raised up, who are laboring to advance the interests of the Redeemer's Kingdom. Being shut out from every convenient place of worship, they have put up a cheap and convenient place, which will accommodate from two to three thousand. The usual congregation is large, and is composed of the serious and reflecting. When any interesting lecturer from abroad is announced to speak, it is quite to small for the multitudes who flock to hear.

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by Bro. Jacobs. Each afternoon and evening were devoted to lectures chiefly by Brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind. Very many could hardly believe that it was the man of whom they had heard so much gossip. "Is this the doctrine?" said an humble disciple. "Yes, this is all we preach." "Then I have lost much, for this is Bible doctrine. My minister advised me to shun the meeting of the 'Millerites,' so I never attended one before. How much I have lost!"

The last day, being the Sabbath, there were many friends from the country who united with us in an interesting communion, in which more than five hundred participated. Brother Brewer immersed 11, Sabbath noon. It was a solemn season, and I doubt not conviction of the truth was fastened on many hearts.

On Monday morning we met at the Tabernacle at 8 o'clock, for prayer, and to take the parting hand. This was a most affecting and solemn scene. Yet joy was mingled with our sorrow, by the faith we cherished of soon meeting again in the Kingdom of God.

WESTERN CRY.

Three volumes of this paper have been published at Cincinnati. It has done a good service to the cause, but has sustained itself only in part. The subscription has been small, and no dependence was made upon that for its entire support. A greater portion of the papers have been distributed gratuitously. When it was discontinued, there were 4 or 500 subscribers, some of whom had paid in advance for another volume. But all the receipts came short of the expenditures, and we furnished the means to balance the accounts. All the bills are now canceled. Now if any persons who have sent subscriptions in advance, wish their money refunded, or wish to take the "Advent Herald," Boston, Mass., or the "Midnight Cry," at New York, to the amount of their subscriptions, they can have either they choose.

ADVENT DEPOT.—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to John Hiloh.

There is a good supply of the *Harp, Shield*, and other late works. Books and papers also for gratuitous distribution.

THE TENT—Is still in operation. It has been pitched three times this season by Bro. Jacobs, with good effect. An arrangement is now made for Bro. J. to devote his time the remainder of the season to the Tent. He will probably go as far as St. Louis, and if Providence permit, may go down South, as the weather grows colder in the North. Bro. S. S. Brewer and wife, and Bro. George Miller, will accompany him.

The expenses of the tent operation are considerable, yet so much good is accomplished, it is one of the most economical ways of spreading the light. As it will be pitched in new places where not much aid will be expected, the friends of missionary effort will remember this enterprise to spread the light in the great valley. Any aid remitted to E. Jacobs, Cincinnati, O., or at our offices in Boston, or New York city, will be thankfully received, and appropriated to the above object.

CAUSE IN THE WEST.—The good work is going on. There is no abatement of interest since '43 has passed; but there is an increase of faith in the "blessed hope," and zeal in spreading the glad tidings. The laborers are few, but the calls for help and for light are numerous and pressing. The gospel of the kingdom at hand, is just what the people want. It is "meat in due season." While the "Judge is at the door," and souls are perishing for lack of vision, on the great truth of the Kingdom at hand, who will go to the West and "sound the alarm in God's holy mountain?" Who? Professed Watchmen, Awake. "Up, it is Jehovah's rally. God's own arm hath need of thine."

J. V. HIMES.

Steamboat Minstrel, Ohio River, Aug. 27, 1844.

LETTER FROM SISTER C. STOWE.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

I have until recently felt an aversion to the position taken by those who fix upon the 10th day of the seventh month as the time for the deliverance of God's people and the destruction of his enemies; first, because I thought the tarrying of the vision was an indefinite portion of time, during which we were to wait and watch. Secondly, because I understand the declaration, "of that day, &c., to be an intimation that though we are to know when it is near, yet, that the day and hour was wisely withheld, that we might be stimulated thereby to constant watchfulness; and thirdly, because I thought the arguments presented on the subject inconclusive. But while the light we can obtain on the commencement of the prophetic periods shows, at least, a strong probability in favor of the 7th month; a few simple facts are sufficient to decide the point fully with all who have not lost their confidence in the fundamental principles of the Advent faith.

We believe that the prophetic periods terminate about the year '43. But it has been shown that not one of those periods which had its commencement B. C. could terminate within that year. For instance, the 2300 days commencing 457, if reckoned from the first day of that year, must extend into the first day of '44, for it requires the whole of both 457 and 1843 to make 2300. And it is just the same with the other periods, 2520 and 2450. Consequently all the confidence we have ever had in these periods, we must still have in their ending the present year, unless it can be proved that the month and day of their commencement is already past. And if that can be proved, we must relinquish the whole, and acknowledge ourselves without chart or compass. But no one has attempted to prove this. Let us then have full confidence in God's word, and believe that at the time appointed the end shall be; and that this point is the present year. Then if we can ascertain what time in the year earth's probation will close, we may know when it will close the present year.

There can be no reasonable doubt but that the

creation of the world is to be reckoned from the month Tisri, which is now the 7th month of the Jewish year. This is evident from the fact that, notwithstanding God changed the commencement of the year to Nisan, (Ex. 12th) the Jews still keep a reckoning of the year from Tisri, as well as from Nisan, calling the year reckoned from the former month, the *Civil*, and from the latter, the *Sacred year*. It has ever been considered an indisputable fact, that Tisri was the first month of the creation, and it stands thus in our Polyglot Bibles. 6000 years must therefore terminate in the 7th month; and then will come the great Sabbath, typified by the 7th day in which God rested from the work of creation, and will rest in the new creation with his people. The seven thousand years, Rev. xx. 4; 2 Pet. iii. 8; Heb. iv. 4, 5, 8, 9. Then will "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This, then, is the year, and Tisri the month, when, if we do not fall through unbelief, we shall enter into rest.

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,) was on the 10th day of the 7th month. Lev. xvi. 23, 29, and xxiii. 27. And St. Paul tells us, Heb. viii. 5, that these priests, "serve unto the example and shadow of heavenly things." And in Heb. 9th chapter, that "it was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;" that "Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us;" "not with blood of others, but with his own blood;" and "unto them that look for him, he shall appear the second time without sin unto salvation." Showing plainly that this was typical of the mediation of our Great High Priest, and a shadow of good things to come, which are to be brought at the revelation of Jesus Christ. And as "not one jot or tittle of the law shall fail, till all be fulfilled," the mediation of our Great High Priest must be completed on the same month and day, which the law strictly enjoined. For the anti-type must answer to the type.

Again the Jubilee trumpet was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. xxv. 9, and all in bondage were to go free; (Lev. xxv. 40, 41, 54,) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the Sabbath. Surely a type of the deliverance of the true Israel from bondage of every kind, and enter on their glorious rest, and everlasting inheritance. Now, if this is the year of release foretold by the prophets, then the 10th day of the 7th month this year, is the time when "this great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria, (or in the land of the enemy;) and the outcasts of this land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Read Isa. xxvlii. 13 in connexion with the three preceding chapters.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God's people. Then have we not the year, month, and day plainly revealed? But besides all this, and the whole round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then if the signs are past, the Lord will come this year; for this generation cannot continue 50 years longer, till another Jubilee; nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt. Let us beware then, lest we fall, through unbelief. Brethren, the time is at hand, are we ready?

Sept. 16th, 1844.

Sister C. Stowe

NOTICE.

Elders Plummer and Cole, will attend a meeting two days, 8th and 9th of Oct., at Rye, N.H. a great tent will be reared. All that can, we hope will attend, to comfort one another.

E. Philbrick.

Reasons for believing

The Advent will be on the 10th of the 7th month.
Since Mr Miller first called attention to the 7th month, it is well known that it has become a subject of much interest.

Bro. Snow has prepared a little sheet on this subject, which can be obtained at this office, for 50 cts. per hundred. The most of it has been in substance published in this paper, and we now insert the whole.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is tho't, by many that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to some of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9-11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1-5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo cer-

tainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11-14, "And that knowing the time, that now it is high time to awake out of sleep."

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlv. 9, 10; Gen. ii. 1-3; Heb. iv. 4-9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 153 years.* From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. xv. 3-9; Jer. l. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan, we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the

* This is a mistake: Usher varies "in the time Judges," but 130 years. He gives for that period 318 years. There are other variations of his, however, which make the age of the world about 6000 years.—Ed.

God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the clouds of glory. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued or when it was *carried into execution*; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i 1-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 19-23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore,

commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Savior was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his *Antiquities*, Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13—15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11—13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1—21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was not yet cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed—see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4. "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii.

20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed no miracles—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of the types. For God is an exact time keeper. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and anti-type must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxiii. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a

most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19-23; Eph. i. 9-14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee: and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

THE PASSOVER.

Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in spring, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth day of the month, to keep it up, and to kill it on the fourteenth, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *pascal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them.—*Dr. Hales' New Analysis of Chronology, Vol. II Book I. p. 198.*

The tenth Day of the seventh Month.

We have in the two last papers, given some of the difficulties which lie in the way of demonstrating by the types, the day of the advent. This week we give entire, the argument of Bro. Snow, in favor of the definite time. Let the whole question be seriously and prayerfully considered, in the light of the inspired word, that we may be in readiness for the event when it may occur. And while there is much evidence clustering around that day, sufficient to induce all who love the Lord's appearing, to hope he will then come, yet if the evidence may fail of making it a demonstration, why should any who are waiting for His appearing, feel to oppose the idea that the Lord may then come?

An important Question.

To clergymen and religious editors who contend for the "world's conversion."

QUESTION.

At what period of the gospel dispensation do you think you ought to begin to warn your hearers and readers, to "watch" for the coming of our Lord Jesus Christ, as promised in:

ACTS i. 11.

"This same Jesus shall so come in like manner, as ye have seen him go into heaven?"

BRO. SAMUEL BROWN writes from Milwaukee, (Wisconsin Territory,) Sept. 9, 1844.

J. V. HIMES—Dear Sir,—There is a little band of Advent believers here, that I trust love the appearing of their King and Savior; and others are beginning to look at the subject. O, I wish we had some of those dear brethren who have labored so faithfully in my native State, Massachusetts, for the salvation of sinners, and for the faith once delivered to the saints, to come here and gather up the flock of Christ that are perishing for the bread of life.

There are numbers of us who expect to be excommunicated to-morrow from the Church; and others will be soon. The Ministers and Churches are all against us; but blessed be God, the dear Savior is our friend, and can sympathize with us. The accusations brought against us, is breaking our covenant, because we have been to hear advent lectures, and leaving our own church on the Sabbath. We also

hold two advent prayer meetings a week, which offends or grieves them, but we feel that we ought to obey God rather than man. Brother Needham from Ohio, was here about a week, and is all the help we have had from any advent brother. The Baptist Church called a minister here last spring, that was an advent believer; but as soon as they found he sympathized with us, and attended one or two of our prayer meetings, they turned him off, and he left. O, I wish we had a man here that would not be afraid of his fellow men. We have a population here of six or seven thousand, with no one to give the cry, "Behold the Bridegroom cometh." There has been nothing done in this territory to warn dying men of the coming day, that will burn as an oven.

Dear Brother, is there any way that we can obtain some one to lead out the Lord's host. We are doing a little in the way of circulating papers; and men get half convinced of their duty, but have not courage enough to do it. Professed Christians are trying to terrify them by saying they will be turned out of the Church, and become Anathema Maranatha. The wicked are pointing the finger of scorn. It seems as if the Church were determined that Christ shall not reign, unless he will stay away and let them have the control; but blessed be God, Christ will come and take his ransomed people home.

Yours, in the glorious hope of soon seeing Jesus with all the bright throng.

Sept. 9th, 1844.

SAMUEL BROWN.

LETTER FROM SISTER C. STOWE.

"He hath appointed a day in the which he will judge the world in righteousness."

As secret things belong to God, it is evident that this appointment is not among those secret things; otherwise we should have no intimation of the fact. To appoint a day, is to set the time for a future event. It is therefore absurd to say that nothing more is implied than a secret purpose or design of God; for appointing a time must be the result of a previous design. Jesus said to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me;" an expression similar to "hath appointed a day." But does this mean merely a secret design, without any intimation in regard to the nature of that kingdom? It would be difficult to persuade those who are looking for that blessed hope, that this is the fact. And yet we have felt a *Sinai awe*, an involuntary shrinking from the idea that God had revealed the day of his own appointment, and surrendered into the hands of the scoffer, to be used as a weapon against us, a text which strongly intimates that the day is revealed. Yes, the oft repeated, "of that day and hour," instead of proving that the day and hour will not be known, does, according to the rendering of learned critics, ancient and modern, admit a construction exactly the reverse. Dr. Jarvis, in opposing the views of Adventists, has rendered essential service, by showing that the correct rendering of this passage is, "no man maketh known," &c., which entirely changes its aspect.—It is also found in an ancient English version.—For if none but the Father maketh known the day and hour, where shall we expect he has made this known, or revealed it, but in his word? Will it not be understood by this last expression that I think it revealed in his word. Give then the same natural interpretation to the words of the Savior: "None maketh known the day and hour but the Father," and you will see that he as fully implies that the Father maketh known or reveals them, as when I say this time is nowhere revealed but in his word, I imply that it is there revealed. Then let us be wise to understand, and be ready without delay, for a wise man's heart discerneth both time and judgment.

C. S.

LETTER FROM OHIO.

DEAR BRO. HIMES AND BLISS:—This is to inform you the Lord is with his servants still who are proclaiming the coming of our Lord. Brother and Sister Brewer has been with us for eight or ten days, God owned and blessed their labors in the awakening of the Church in this place to a preparation to meet the coming one. A universalist told me this morning that if God had not sent Brother Brewer here in all probability he should have been lost. The usual method of preaching was to him a dead letter. To God be all the glory. There is now universally, as far as I can discern, an awaking to the subject. The people from deadness, are anxious to hear. Prejudice has given way; and there is a great turning over the leaves of the Book to see if those things are so. Brother Brewer goes to Goshen to deliver a course of Lectures. The

united Brethren invited him to preach for them at this camp-meeting which was productive of much good. O what a solemn time! Every thing seems big with eternity. The end of all things is at hand. Yours in the blessed hope of soon seeing Jesus.

E. HOLMES.

MULBERRY, OHIO, Sept. 6, 1844.

SISTER S. BLAKE, RICHMOND, R.I., WRITES:

We have a small band of Advent believers in this place, who are still looking for the speedy coming of the Just One. I am still with the body of Advent believers in the main principles. I do love to see firmness, honesty, and moral courage in the christian believer; no shrinking from any Bible truth, however much against our worldly interest or former views; I am a Bible Sabbath keeper, and love to see due regard paid to every command of our blessed Lord.—May the Lord help us to be consistent, that we may be among those that are counted worthy to suffer for the name of Jesus. I feel a deep sympathy for you and others engaged in your self-denying labors; may the Lord assist all to offer up strong cries and petitions to him who will avenge his own elect in due time.

To the dear saints scattered abroad I would say, that my faith is unshaken in the speedy coming of my Lord and, if faithful, I hope soon to meet the people of God in the land of rest. O, that we may be faithful, that we may have a crown of life.

I leave to-day for Nova Scotia.

O. D. EASTMAN.

EARTHQUAKE.—From the journal of Mr. Brown, in the Baptist Missionary Magazine for Oct., 1844, we make the following extract.—After speaking of two shocks of an earthquake, he says:—"For the last two years earthquakes in Assam have been increasing, both in frequency and severity, from what cause is unknown."

SWANVILLE—BRO. C. MARDEN WRITES:—

"DEAR BRO. HIMES, I would say through the Herald, for the encouragement of others, that there are a number in this part of the country that are holding to the faith of the Advent near."

Letters and Receipts to Sept. 28.

John Nutter \$1 pd to end v 8; J Baker by pm \$1 pd to end v 7; E Elliott by pm \$1 pd to end v 8; W Johnson pm pd to end v 8; J Noyes by pm \$3 pd to 177 in v 8; J Stowe \$1 pd to end v 8; A B Paine by pm \$1 pd to 203 in v 8; L White by pm \$3 pd to end v 8; L Chamberlain by pm \$1 pd to end v 7; Abigail Chase \$1 pd to 184 in v 8; S A Chaplin by pm \$2 pd to 223 in v 9; L Hastings by pm \$1 pd to 158 in v 7; S Campbell pm \$1 pd to end v 6; James A McCool by pm \$1 pd to 202 in v 9; Marshall Dupee by pm \$1 pd to end v 8; Dr Doolittle \$2 pd to 189 in v 8; E S Blakesby, Herald pd to 216 in v 9; Dea Cottrell by pm \$1 pd to 131 in v 6; D Barnes by pm \$1 pd to 131 in v 8; Warren Smith \$1 pd to middle v 8; C Buraoop \$1 pd to end v 8; P Buraoop \$1 pd to end v 8; Stephen Smith \$1 pd to end v 9; R Thompson \$1 pd to end v 8; I H Walton \$1 pd to 201 in v 9; Elizabeth Payne by pm \$1 pd to end v 7; W Smith by pm \$1 pd to end v 7; Reed McRoberts by pm \$2 pd to 175 in v 8; N M Rochter by pm \$1 pd to 204 in v 9; Samuel Jackson by pm \$1 pd to end v 6; Wm G Churchill by pm \$1 pd to end v 8; Mary M Libby \$0.25 pd to 184 in v 8; Miss S A Alley by pm \$1 pd to end v 8; G S Mansfield \$1 pd to end v 8; Josiah Vose, Josiah Vose jr, ESweetser, Geo Kidder and O Sprague \$1 each pd to end v 8. Pm Smith's Landing N J; JS White; pm Derby Line Vt; pm North Scituate R I; W W Nelson; CS Minor; P Alling, draft; S Milton pm \$2; pm Busti N Y; pm Vergennes Vt; A Brisban \$4; C P Dow \$4; pm Dead River Me; E S Blakesly \$2; R Stubbs, papers wanted not in hand; E C Clemons; L P Judson; pm Greenwich N Y; pm Hartford Conn; Sarah Williams; J Litch; N Southard; T L Tullock; B P Hildreth; CS Brown \$5.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.

Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the succeeding Sabbath. Bro. Josiah Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day of the seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous was but the *alarm*. Now the *real one is sounding*; and Oh, how solemn the hour. The "virgins" have been *asleep or slumbering*; yes, all of us. Asleep on the *time*: that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this year* or some other: and that doubt is now removed from my mind. "*Behold, the Bridegroom cometh, This Year, 'Go ye out to meet him.'*" We have done with the nominal churches and all the wicked, except so far as *this cry* may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision tarry, wait for it." Is not that our answer since last *March and April*? Yes. What happened while the bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's word's have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix another time:" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak thyself, Lord. O, that the "*Father*" may now "*make known*" the *time*.

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "*at the revelation of Jesus Christ*." Speaking of the prophets, Peter

says—"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal but *symbolical*. "What manner of time?" He also says that "the angels desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [one like God—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—*how long* shall it be to the end of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person, *swearing*, was none other than the Lord Jesus Christ; and he *swore to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swear, with the most solemn oath, to time that he intended should *never be understood*? Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie*! Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "*inquiring and searching diligently what, and what manner of time*." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month* is the time in the year to look for our *coming Lord*.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6,—"*And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*" "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Pass-

over, and died at three o'clock, or the ninth hour. See Mark xv. 33—37. Thus the type had an exact fulfilment on the *day*, and at the very *hour*; so exact is God about *time*.

Leviticus xxiii: 9—11.—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise, from the dead? On the first day of the week, or the "*morrow after the Sabbath*." Thus exactly fulfilling the type, not only in the *thing* signified, but in the *time*. Lev. xxiii. 15, 10—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth day*. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1—4.

If the types have been fulfilled exact, as to *time*, even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfilment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "*one jot or one tittle shall pass from the law till all be fulfilled*." Let us then look at those types that remain to be accomplished. Lev. xvi. 29—34—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "*to them that look for him shall appear the second time without sin unto salvation*." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be*. Look at this type as set forth in Lev. xxiii. 26, 27, 29, 32—"And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall be not afflicted in that same day, he shall be cut off from among

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his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day "among his people," will be "cut off."

We will now look at the Jubilee. Lev. xxv. 8-10, 13—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints. The *tenth day of the seventh month* is the time God has set. Will it not come then? Yes, God will vindicate his word to the last "jot and tittle."

This present year called 1844, but truly 1843, will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the nature of the type; and the day in the year is expressly fixed in the *tenth day of the seventh month*, "in the day of atonement." I now see that God has given us the year as well as the month and day in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we have based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settles the fact that this year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6557.

Thus 4257+2300=6557, which corresponds with this year 1844.

Again, add to 4257 the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the seventy weeks at that point. Thus 4257+490=4747, which is A. D. 34. 2300 years the whole length of the vision. 490 years cut off, Dan. 9th, 24, bringing us to A. D. 34.

1810 "remained after the 70 weeks were cut off."

Thus add to A. D. 34+1810, and we have A. D. 1844, which is in fact the true year, 1843.

I am satisfied, we must give up our previous positions, or admit this is the year of our Lord's return.

"The wise shall understand," the angel declared, and we have echoed it. Understand what? we have asked, and answered—"The Time." Shall we now take our opponents' ground, and say—"No man is to know anything about the day and hour?" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp—the Bible; not the wicked, out of the churches—they never "went forth to meet the Bridegroom;"—not the nominal churches, they have done no such thing; no, no: it was the professed believers in the advent of "1843," and nobody else. Now look at the 24th chapter of Matthew:—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very works which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "cursed the Church long enough." That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—"Then"—at that time "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They

that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, [if the vision tarry,] they all slumbered and slept." On what did they slumber and sleep? Time. Not the fact that Christ is coming—but the time. "And at midnight." "How long the vision? Unto 2300 evening-mornings." An evening, or "night," then, is half of one of those prophetic days. Here then we have the "chronology" of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." Here we are—the last warning is now sounding! O, heed it ye virgins. Awake, awake, awake. O, flee for thy life—look not behind thee—remember Lot's wife—"Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—going "out" from all, with works corresponding to his faith, will perish; for "faith without works is dead," and "by works is faith made perfect." O that our Lord may now give power to His truth, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. Time—the preaching of definite time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the rope let down from heaven, made fast to the throne of God, and equally immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, time, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, effected, viz.—swept away our platform from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and drawn back to perdition. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope, saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been trying our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the chronology of the tarrying time, and its duration. "If ye shall receive it," you will find once more your feet upon a rock, and the glory that the first belief in time produced in our breasts, returns with a large addition to it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think the hour of the advent will be at the evening of the tenth day; thus God may design to try our faith till the very last moment; and "he that shall endure unto the end, the same shall be saved."

I am inclined to believe that those who watch for the day and hour will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so much the more as ye see the day approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "If therefore thou shalt not watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee." Which implies, that, if we will watch we shall know what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the first day of the month," Lev. xxiii. 24, is to be understood as a type of something that is to occur on that day which will be a signal to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that

God's people, who are watching, will understand, and then know for certainty when the tenth day is. Psa. lxxxi. 3, "Blow up the trumpet in the new moon, [the first day of the seventh month] in the time appointed, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. Time for the Advent of our Lord is revealed. "The vision is yet for an appointed time."

2. The time may known. "The wise shall understand."

3. "Though it [He] tarry, wait for it" [Him.]

4. "While the Bridegroom tarried, they all slumbered and slept." On what? Time.

5. We are in the tarrying time now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lion's den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you." "Remember Lot's wife."

GEO. STORRS.

Reasons for believing

The Advent will be on the 10th of the 7th month.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwell the righteous.

Concerning the time of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is not by many that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to some of the ablest critics of the age. The word know is used here in the same sense as it

is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9-11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1-5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11-14, "And that knowing the time, that now it is high time to awake out of sleep."

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlv. 9, 10; Gen. ii. 1-3; Heb. iv. 4-9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 153 years. From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. xv. 3-9; Jer. l. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologists for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the clouds of glory. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was first issued, or when it was carried into execution; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the promulgation and execution of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when,

the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 19-23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologists, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Savior was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and

now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was confirmed—see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined "*half, half part, middle, midst*." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first *BEGAN* to be spoken by the Lord, and was *CONFIRMED* unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is *JESUS AND THE RESURRECTION*—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed *no miracles*—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works and Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special witness* was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them and *CONFIRMING* the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony,

confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that *TIME* is an important point in the law of the Lord; therefore type and anti-type must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded*. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the *FIRST FRUITS* of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time*. Not only so, but Christ him-

self confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfillment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the *most holy place* a type of heaven itself; and the *coming out of the high priest* a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled*. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day of the seventh month of the year of jubilee*: and that is the *present year, 1844*.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."

S. S. SNOW.

THE SCALE TURNED.—The weight of evidence, that the Lord will come on the tenth day of the seventh month, is so strong, that I heartily yield to its force, and I intend, by the help of the Lord, to act as if there was no possibility of mistake—to act as if I knew that in *less than one month* the opening heavens would reveal my Savior. "Brethren, pray for us;" but, above all things, keep yourselves pure, keep your robes unspotted, dwell in love, live in Christ, be dead to the world, yea, "die daily;" prove your own selves, and let nothing separate you from the love of God, and have fervent charity among yourselves.

We shall have much to try us, but nothing can harm us, when we are dead to the world.

The hand of the Lord is manifest in the spread of this doctrine, and in the effect it produces.

Midnight Cry.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 9, 1844.

THE PRESENT NUMBER. — We have issued this number in advance of the regular time, in order to present the evidence of the speedy coming of the Bridegroom before our readers at the *earliest possible date*. Let all read, ponder, and prepare, for "*Behold the Bridegroom cometh!*"

☞ We shall strike off a large number of *extra* copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

Go YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the LORD, "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jots and tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1-4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35-39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See *Advent Herald*, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight,—"*Behold, the Bridegroom cometh, go ye out to meet him!*" This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists; about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the evening than it was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—"*Behold, the Bridegroom cometh, go ye out to meet him,*" and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the

cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xlv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at those points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "*be no more curse.*" That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit every month. Although here we have a succession of fruits from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the *fall of the year*.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 448 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. **THE SEVEN TIMES.** This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. **THE GREAT JUBILEE.** This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded, more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were command-

ed to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues in the city of New York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1835. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1844.

4. **THE 2300 DAYS.** These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign, Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however,

is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. **THE PASSOVER.** The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a lamb without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth*, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology*, Vol. II. Book I. p. 198.

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

THE FIRST FRUITS.—God required of the Jews, Lev. xxiii., that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the

morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. xv. 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

THE FEAST OF WEEKS OR PENTECOST.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "*the feast of harvest*." If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

THE FEAST OF TABERNACLES.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. lxiii. 3. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

THE FEAST OF TRUMPETS.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxxi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day, For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of,—

THE DAY OF PROPITIATION, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important; and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—"*the High Priest of our profession*." He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "*bore away our iniquities and carried off our diseases*." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "*who died for our sins and rose again for our justification*," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "*the glory of the Lord appeared unto all the people*."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. xxiii. 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

LETTER.

DEAR BRO. HIMES:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.
2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—34, surely this is a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the

tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcviii. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. i. 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over."

WM. MILLER.

Low Hampton, May 3d, 1843.

To this letter at the time we published it, we appended the following remarks:—

"We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on days with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the first—the day of atonement on the tenth—and the feast of tabernacles on the fifteenth will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your

loins be girt, and your lamp trimmed, and your wedding garment prepared; for now hath the MIDNIGHT CRY entered ALSO into YOUR ears.

THE LORD COMETH!

Yes, the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly; in that day when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which will burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And He cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogance of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH, He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the wine-press alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His redeemed is come.

Let the heavens rejoice and let the earth be glad; Let the sea roar, and the fullness thereof; Let the field be joyful, and all that is therein; Then let all the trees of the wood rejoice before the LORD; for HE COMETH!

For He cometh to judge the EARTH! He shall judge the world with righteousness! And the people with his truth!!

Yes, HE cometh; and HE that cometh WILL COME and will not tarry. He says, surely I come quickly; and who will not respond—Even so come Lord Jesus! He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiners fire, and as fullers soap; and who shall stand when HE appeareth.

The Time of the Advent.

We have taken the position, that the time of the Advent of our Lord might be known. The reasons for this have been given in the columns of this paper, as well as the Advent Library, during the last four years. The dates, as given by Mr. Miller, and others, in those works, it is well known, expired last spring, when we expected our King in his glory. We were then disappointed. We could not then explain, neither can we now, where our error was, except in the fact, that the prophetic times were not all filled up. While with the best data the most of the periods were full, it was clear that the seven times do not terminate until this Autumn; and as this number is the longest, and spans the whole arch, we see no possible way to avoid the conviction, and even assurance, that the Lord will come this Autumn. The definite time, as to a month or day, cannot be determined by the prophetic periods, as no one of them, or all of them together, can be harmonized in any one month, or day of the month. If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and day of the year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This is the only month in which we can look for a fulfillment; and as the tenth day of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons are given more at length in another portion of this paper, to which we refer our readers. May the Lord prepare us all for this glorious event.

JOSHUA V. HIMES,
S. BLISS.

Boston, Oct. 1, 1844.

While I feel desirous with my brethren to take the above position, I wish here to correct what may have been a misapprehension of the design of the article in the Herald of Sept. 18th and 25th, signed H—e; and to make my confession.

1. It was not my design to oppose the expectation of the Advent on the tenth of the seventh month, but my ideas of order and propriety were offended with some of my brethren who were known to speak of the types as superior to those prophecies which were expressly designed to bring to view the time of the end; and with the unqualified assurance with which they expressed themselves. My conscientiousness was offended to find that they attempted to sustain their position by some historical and chronological inaccuracies.

2. Now I want to confess that I was more zealous to correct the errors of my brethren, than to respond to, and enforce the truth. Their inaccuracies I still see, but they are comparatively trifling, and do not materially affect their position; and the seeming severity of some parts of my article was uncalled for.

It was from the activity of self more than of grace; and I now thank them for waking me up to feel more deeply the truth I then saw as through a glass darkly.

I want to enter the kingdom with all the heirs, and to help as many others in as possible. O that we may have grace to make all the crooked things straight, and thus prepare the way of the Lord.

A. HALE.

BR. F. G. BROWN'S TESTIMONY.

I wish to say to all my dear brethren and sisters, who with me have been waiting for the kingdom of heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins represented by the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet him!" I fully respond to the cry: my expiring lamp has been rekindled, and I am now permitted by God's grace to see additional light blazing from the Scriptures, and all converging to one glorious point—The advent of our blessed Lord this very month!! My dear friends, I have been in an awful slumbering, sleeping state.—I have been on the verge of perdition: though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state: awful delusion. Look out for deception! Awake, and trim your lamps, or you will be lost after all!!!

F. G. BROWN.

Oct. 2d, 1844.

HERALD OF THE BRIDEGROOM.—We shall commence a new paper, on Monday next, to be continued while it is needed, every other day, to give meat in due season. We wish our brethren and sisters to write short communications for it, relating to the proof, and the spread of the present cry. We shall also publish one in New York city, of the same character, for the same object.

Terms gratuitous. Any persons wishing to aid, can send donations to the publisher, 14 Devonshire street, Boston, 9 Spruce street, New York.

J. V. HIMES.

Oct. 2nd, 1844.

Meetings at the Tabernacle every night.

The Second Advent Depot in Philadelphia is now at No. 3 1-2 South Seventh street. Address J. Litch,

DEAR BRO. BLISS.—Having received the TRUE "MIDNIGHT CRY," "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM," on "the tenth day of the seventh month," I feel it my duty, while some are going west, to go east to the State of Maine, to give them the Cry there. I think to visit the following towns, viz.—Portland, Gardiner, Hallowell, Chesterville, Wilton, Farmington, New Sharon, and Norridgewock, &c.

"Behold he cometh,"—I believe it.

T. M. PREBLE.

MEETINGS IN BOSTON, are deeply interesting and powerful; God is with us. Nearly all have come into the faith of the seventh month, and are acting out their faith, as true children of Abraham.

Br. I. H. Shipman is with us, and is lecturing at the Tabernacle with great effect. Br. F. G. Brown is also with us, bearing a faithful testimony.

PAWTUCKET CAMPMEETING. This was a solemn and heart-searching time. Much good was done. Will Br. White give us some account of it?

A CAMP MEETING will be held at Southbridge, Ms. commencing the 14th of Oct. Particulars hereafter.

Conferences & Campmeetings.

CONFERENCE IN BOSTON.

Providence permitting, we shall hold a Conference in the Tabernacle, to commence Oct. 10, and continue over the succeeding Sabbath. Bro. Josiah Litch will be with us; and we expect Bro. Miller and others to be in attendance. We shall be glad to see a full representation of our brothers and sisters in the Advent cause. Lectures will be given afternoons and evenings.

J. V. HIMES.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 11.

Boston, Wednesday, October 16, 1844.

WHOLE NO. 181.

THE ADVENT HERALD

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for His glorious appearing.

"Go ye out to meet Him."

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Savior told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous, was but the *alarm*. Now the *real one is sounding*; and Oh, how solemn the hour. The "virgins" have been *asleep or slumbering*; yes, all of us. *Asleep on the time*: that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this year* or some other: and that doubt is now removed from my mind. "*Behold, the Bridegroom cometh*," *This Year*, "*Go ye out to meet him*." We have done with the nominal churches and all the wicked, except so far as this cry may affect them: our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March and April? Yes. What happened while the bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's words have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix *another time*;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. *Speak thyself*, Lord. O, that the "*Father*" may now "*make known*" the *time*.

Peter, 1st Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "*at the revelation of Jesus Christ*." Speaking of the prophets, Peter

says—"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "*revelation*." Peter tells us the time revealed was not literal but *symbolical*. "What manner of time?" he also says that "the angels desire to look into" these "*things*." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like God—the Son of God*], the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—*how long* shall it be to the end of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he *swore to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swear, with the most solemn oath, to time that he intended should never be understood! Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie*!! Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "*inquiring and searching diligently*," what, and *what manner of time*." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month* is the time in the year to look for our coming Lord.

Matt. v. 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6,—"*And ye shall keep it up until the fourteenth day of the same month*: and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Pass-

over, and died at three o'clock, or the ninth hour. See Mark xv. 33—37. Thus the type had an exact fulfilment on the *day*, and at the very *hour*; so exact is God about *time*.

Leviticus xxiii: 9—11,—We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "*morrow after the Sabbath*." Thus exactly fulfilling the type, not only in the *thing* signified, but in the *time*. Lev. xxiii. 15, 10—we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth day*. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1—4.

If the types have been fulfilled exact, as to *time*, even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "*one jot or one tittle shall pass from the law till all be fulfilled*." Let us then look at those types that remain to be accomplished. Lev. xvi. 29—34—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether it be one of your own country, or a stranger that sojourneth among you*: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even the holy garments*: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. ix. 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to them that look for him shall appear the *second time* without sin unto salvation." Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be*. Look at this type as set forth in Lev. xxiii. 26, 27, 29, 32—"And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall be not afflicted in that same day, he shall be cut off from among

his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day "among his people," will be "cut off."

We will now look at the Jubilee. Lev. xxv. 8-10, 13—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints. The tenth day of the seventh month is the time God has set. Will it not come then? Yes, God will vindicate his word to the last "jot and tittle."

This present year called 1844, but truly 1843, will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the nature of the type; and the day in the year is expressly fixed in the tenth day of the seventh month, "in the day of atonement." I now see that God has given us the year as well as the month and day in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we have based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settles the fact that this year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6557.

Thus 4257+2300=6557, which corresponds with this year 1844.

Again, add to 4257 the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the seventy weeks at that point. Thus 4257+490=4747, which is A. D. 34. 2300 years the whole length of the vision.

490 years cut off, Dan. 9th, 24, bringing us to A. D. 34.

1810 "remained after the 70 weeks were cut off.

Thus add to A. D. 34+1810, and we have A. D. 1844, which is in fact the true year, 1843.

I am satisfied, we must give up our previous positions, or admit this is the year of our Lord's return.

"The wise shall understand," the angel declared, and we have echoed it. Understand what? We have asked, and answered—"The Time." Shall we now take our opponents' ground, and say—"No man is to know anything about the day and hour?" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp—the Bible; not the wicked, out of the churches—they never "went forth to meet the Bridegroom;"—not the nominal churches, they have done no such thing; no, no: it was the professed believers in the advent of "1843," and nobody else. Now look at the 24th chapter of Matthew:—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very works which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "cursed the Church long enough." That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—"Then"—at that time "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They

that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, [if the vision tarry,] they all slumbered and slept." On what did they slumber and sleep? Time. Not the fact that Christ is coming—but the time. "And at midnight." "How long the vision? Unto 2300 evening-mornings." An evening, or "night," then, is half of one of those prophetic days. Here then we have the "chronology" of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." Here we are—the last warning is now sounding!! O, heed it ye virgins. Awake, awake, awake. O, flee for thy life—look not behind thee—remember Lot's wife—"Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—going "out" from all, with works corresponding to his faith, will perish; for "faith without works is dead," and "by works is faith made perfect." O that our Lord may now give power to His truth, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. Time—the preaching of definite time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the rope let down from heaven, made fast to the throne of God, and equally immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, time, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, effected, viz.—swept away our platform from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and drawn back to perdition. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope, saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been trying our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the chronology of the tarrying time, and its duration. "If ye shall receive it," you will find once more your feet upon a rock, and the glory that the first belief in time produced in our breasts, returns with a large addition to it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think the hour of the advent will be at the evening of the tenth day; thus God may design to try our faith till the very last moment; and "he that shall endure unto the end, the same shall be saved."

I am inclined to believe that those who watch for the day and hour will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so much the more as ye see the day approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "It therefore thou shalt not watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee." Which implies, that, if we will watch we shall know what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the first day of the month," Lev. xxiii. 24, is to be understood as a type of something that is to occur on that day which will be a signal to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that

God's people, who are watching, will understand, and then know for certainty when the tenth day is. Psal. lxxxi. 3, "Blow up the trumpet in the new moon, [the first day of the seventh month] in the time appointed, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. Time for the Advent of our Lord is revealed. "The vision is yet for an appointed time."

2. The time may known. "The wise shall understand."

3. "Though it [He] tarry, wait for it" [Him.]

4. "While the Bridegroom tarried, they all slumbered and slept." On what? Time.

5. We are in the tarrying time now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lion's den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life!" "Look not behind you." "Remember Lot's wife."

GEO. STORAS.

Reasons for believing

The Advent will be on the 10th of the 7th month.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the time of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is tho't by many that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time; for the passage declares precisely the same concerning him; that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to some of the ablest critics of the age. The word know is used here in the same sense as it

is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the time of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9-11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1-5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." viii. 5-7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time & judgment." Je. viii. 6-9, "I hearkened and heard, but they spoke not aright; no man repenteth him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7-9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11-14, "And that knowing the time, that now it is high time to awake out of sleep."

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the millennial Sabbath spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvii. 9, 10; Gen. ii. 1-3; Heb. iv. 4-9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the Judges 153 years. From the division of the land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 449 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of the Gentile domination over the church of God spoken of in Lev. xxvi, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5-12; Jer. xv. 3-9; Jer. l. 17; 2 Chron. xxxiii. 9-11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by seven, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the clouds of glory. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together.—From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued* or when it was *carried into execution*; it could not be the former, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1-4; Ezra vi. 1-15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th or last week, covers the time of the crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the 1st month, and arrived at Jerusalem on the 1st day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when,

the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison—see Mat. xi. 2-6; Luke vii. 19-23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not.

In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the *TIME* of their visitation. The prophecy was plain, and they should have heeded it. Our Savior, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Savior was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove the eclipse to have been the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death—see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point given by Dionysius for the commencement of the Christian era. Consequently Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he *tarried* and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and

now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was *not yet* cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was confirmed—see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined "*half, half part, middle, midst*." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologists, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first *BEGAN* to be spoken by the Lord, and was *CONFIRMED* unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9—11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed *no miracles*—see John x. 41, therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works and Resurrection* of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special witness* was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10—12; 1 Cor. xv. 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them and *CONFIRMING* the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony,

confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.

The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfillment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfillment. Not the least point will fail, either in the substance shadowed forth, or in the time so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that *TIME* is an important point in the law of the Lord; therefore type and anti-type must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day.

Jesus died on the cross, on the same day, and at the same hour. See Mark xv. 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded*. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the *FIRST FRUITS* of them that slept. See 1 Cor. xv. 20—23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time*. Not only so, but Christ him-

self confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23—25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22—24, and Lev. 16th chap.; Heb. v. 1—6, and ix. 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled*. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33—43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8—13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19—23; Eph. i. 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day* of the *seventh month* of the *year of jubilee*: and that is the *present year*, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead." S. S. SNOW.

THE EXTRA, and HERALD OF THE BRIDEGROOM: We have been unable to get out these proposed publications either in this city or in New York.—Such is the demand for the articles already published, which are contained in this sheet, that by running the presses day and night we have as yet been unable to supply the calls. This is the reason why the proposed arrangements are given up. While, therefore, the present message is called for, and may be scattered for the good of God's people, and the waking up of the slumbering virgins, we shall continue to publish and scatter while we have the means.

A CAMP MEETING is being held at Southbridge, Ms. it commenced the 7th of Oct.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 16, 1844.

THIS NUMBER we have also issued in advance of the regular time, that we might again reach our readers at the earliest possible date. We republish the articles of Br'n Storrs and Snow, and our views as given in our last, that the evidence of the Bridegroom's speedy approach may be extended as far as is practicable.

☞ We shall strike off a large number of extra copies, which may be had at this office, without money, and without price.

Behold! the Bridegroom cometh!

GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month!! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jots and tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1-4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35-39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight,—*"Behold, the Bridegroom cometh, go ye out to meet him!"* This parable was spoken by our Savior, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day, in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. THEN, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the night than he was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—*"Behold, the Bridegroom cometh, go ye out to meet him,"* and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the

cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xlv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at those points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "be no more curse." That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit every month. Although here we have a succession of fruits, from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the fall of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous;

at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 448 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. **THE SEVEN TIMES.** This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. **THE GREAT JUBILEE.** This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded, more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A. D. 1844 as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were command-

ed to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues in the city of New York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1835. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next jubilee 1878. But notwithstanding the impossibility of bringing the jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great jubilee should either begin or terminate on a jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1844.

4. **THE 2300 DAYS.** These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign,—Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan. 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however,

is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month. 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

1st. **THE PASSOVER.** The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." According to Dr. Hales the first, Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth day of the month, to keep it up, and to kill it on the fourteenth, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing, with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology, Vol. II. Book I. p. 198.*

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfillment of the passover in the kingdom of God." See Luke xxii. 16.

THE FIRST FRUITS.—God required of the Jews, Lev. xxiii., that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the

morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. xv. 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

THE FEAST OF WEEKS OR PENTECOST.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "*the feast of harvest.*" If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

THE FEAST OF TABERNACLES.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. lxiii. 3. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

THE FEAST OF TRUMPETS.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxxi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of,—

THE DAY OF PROPITIATION, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important; and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—the High Priest of our profession." He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "bore away our iniquities and carried off our diseases." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "who died for our sins and rose again for our justification," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "the glory of the Lord appeared unto all the people."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. xxiii. 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

LETTER.

DEAR BRO. HIMES:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.
2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—34, surely this is a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the

tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcvi. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antitype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over."

WM. MILLER.

Low Hampton, May 3d, 1843.

To this letter at the time we published it, we appended the following remarks:—

"We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth* will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your

Oct. 16, 1844

loins be girt, and your lamp trimmed, and your wedding garment prepared; for now hath the MIDNIGHT CRY entered also into your ears.

THE LORD COMETH!

Yes the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly; in that day when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which will burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And He cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogance of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the wine-press alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His redeemed is come.

“Let the heavens rejoice and let the earth be glad;
Let the sea roar, and the fullness thereof;
Let the field be joyful, and all that is therein;
Then let all the trees of the wood rejoice before the LORD; for HE COMETH!”

For He cometh to judge the EARTH!

He shall judge the world with righteousness!
And the people with his truth!!”

Yes, HE cometh; and HE that cometh WILL COME and will not tarry. He says, surely I come quickly; and who will not respond—Even so come Lord Jesus? He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiners fire, and as fullers soap; and who shall stand when HE appeareth.

To Our Readers.

Dear Brethren and Sisters:—We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ. We therefore feel that our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly.)

In looking back upon our past labors, we can see the working of God's providence. At first the message of the coming Savior was given, and its evidence presented in all kindness and love. The effect of this, was, by the blessing of God, efficacious in the conversion of many souls. But when men arose on every hand to overthrow the truth, it became necessary to fight the battles of the Lord, and engage in the controversies of Zion. We seemed, therefore, to be moved to enter the arena of debate and contended earnestly for the faith once delivered to the saints. (But now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.)

We desire to be truly grateful to God for all his assistance, without which our labors would have been all in vain; and we would also be thankful to you, dear readers and patrons, for the many prayers you have offered in our behalf, and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged, and strengthened, and enabled to continue to the present time in the work, to which we trust God has called us.

We feel sensible of our many imperfections.—While we have contended for what we believe to be the truth, we can see that self has arisen, and pride of opinion. When new truths have been presented, we have been often slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardor we should have done, had we so fully realized the nearness of the judgement. We have been slow to believe all that Moses and the prophets have spoken; and all our labors and toils appear to us as nothing; and at best we have been but unprofitable servants. We can, therefore, only offer the prayer of the publican, God be merciful to us sinners.

We feel that we are now making our last appeal, that we are now addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own head. We ask forgiveness of God, and all men, for every thing which may have been in us, incon-

sistent with his honor and glory; and we desire to lay ourselves upon his altar. There we lay all our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influences of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting kingdom, is the prayer of your unworthy servants.

THE MEETINGS AT THE TABERNACLE.—These have been very interesting during the past week. Br. Shipman has been with us, and God has blessed his labors. Prayer meetings have been held afternoons, and lectures have been given in the evenings. The time has been almost universally received by all the adventists; and there has been such a breaking down and giving up to God, as we never before witnessed.

On the Sabbath the meetings were crowded all day and in the evening, and the attention of the audience was most profound. They looked like men who were listening for their lives. God is doing a great work in the hearts of his children. It is the Lord's doings, and it is marvellous in our eyes. We have all been prostrated before it; and what were we, that we should withstand God?

GOD HATH SPOKEN.—That day and hour no man maketh known, but my Father only. Then the Father maketh it known. When will he make it known? During the tarrying of the vision. In Ezek. xii. 25, “I WILL SPEAK,” saith the Lord; “and the word that I shall speak shall come to pass; it shall be no more prolonged.” Then God hath spoken and made known the day; and his sheep will hear his voice. Yes, the Lord hath uttered “his voice before his army, for his camp is very great.” “for the day of the Lord is very terrible; and who can abide it?” What shall we therefore do in view of it? Thus saith the Lord, Joel ii. 12, 13: “Therefore now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.”

Letters and Receipts to Oct. 6.

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THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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[From the Genius of Christianity.]

AN OLD ADVENT HYMN.

I was much surprised, some time since, when looking over a late collection of hymns, to read one on the coming of the Lord. How much it sounds like those enlivening songs of our second advent brethren, by which they produced such tremendous effects last year. Hear it:

Thus saith the church's Head,
The judge of quick and dead,
Quickly I come;
Let my redeemed pray,
O Lord make no delay;
Thus all my saints shall say,
Lord quickly come.

Let them with one accord,
Shout their returning Lord:
Welcome him near;
Soon shall he come again,
Soon shall we with him reign,
Soon shall his foes be slain,
Soon he'll appear.

Earthquakes and storms attend,
Rocks, hills, and mountains rend;
Who shall abide?
Heavens melt and thunders roar,
Seas swell and rend the shore;
Hope sinks to rise no more;
Rocks cannot hide.

See how the lightnings blaze,
Jesus, his wrath displays,
Vengeance appears;
Lift up your heads on high,
You suffering company,
Now your Redeemer's nigh,
Banish your fears.

Jesus who died for sins,
Now in his glory reigns,
Claiming his own;
Father, I will, saith he,
Those thou hast given me,
Should all my glory see,
Sharing my throne.

Let the redeemed throng,
Make sovereign grace their song,
Mercy adore;
Ascribe salvation
To him who fills the throne,
And to the Lamb alone,
Forevermore.

W. W. E.

LETTER FROM BRO. MERRIAM.

DEAR BRO. BLISS:—There is one chain of prophecy, marked off by definite periods, bounded by the plainest monuments, which carries us, as it seems to me, with unerring certainty to the end of time. And, as we have now arrived almost to the last link in the series, we are beyond all question at the closing point of the world's history. It is indeed an astounding fact, that the six trumpets of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the church is not as to the point of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend prophetic periods much beyond the present point, without annexing to them a temporal millennium, and as the doctrine of a temporal millennium must stand or fall, according to our exposition of the seventh trumpet, it is a question of momentous concern, what does the Bible teach concerning it?

The advocates of a temporal theory say, that when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," (Rev. xi. 15,) then the temporal reign begins. The original terms, rendered Lord and Christ, are in the Genitive, or, as we say in English, possessive case, which all grammarians know denotes property or possession. The meaning is, the kingdoms of this world are become the possession of our Lord and of his Christ. Precisely parallel to this, is the passage in Ps. ii. 8.—"Ask of me and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The next verse informs us how the possession is disposed of, "thou shalt break them with a rod of iron dash them in pieces like a potters vessel." Thus, we perceive, the wicked are to be cast out of the inheritance, and destroyed. By what authority is the iron rod of his anger converted into the golden sceptre of his love? or the dashing in pieces an earthen vessel, construed to mean its careful preservation? The last expression of verse 17, "And hast reigned," is rendered in an ancient version, "and hast obtained thy kingdom." This is parallel with Dan. vii. 14, "And there was given unto him dominion and glory and a kingdom," &c. The latter clause of 15th verse "And he shall reign forever and ever," is parallel to the latter clause of Dan. vii. 14, "His dominion is an everlasting dominion, which shall not pass away," &c. Thus, it is obvious, that the kingdom set up at the sounding of the seventh trumpet, is none other than the everlasting kingdom of glory.

That this kingdom cannot be temporal, is evident from various considerations. 1. If it were so, it would be the richest blessing ever conferred on man: but in Rev. viii. 13, we read, "woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." A woe in scripture "always denotes a heavy calamity," says Brown in his Bible Dictionary.

Hence we find the first and second woes, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now by what rule of exegesis, is the third woe interpreted to mean the crowning blessing of the world.

2. If it were a temporal reign, time would then continue a thousand years, and many believe 365 thousand years: but in chap. x. 6, we read, "that there should be time no longer." Or, as some render it, "there shall be no longer delay," that is, of God's judgments.

3. If it be a temporal reign, the triumphs of the cross will then abound over all the earth, and the blessings of the gospel be universally diffused: but the Bible assures us, verse 7th, "that the mystery of God" will then be finished. Or, in other words, the gospel dispensation will then be closed, and that too when he shall begin to sound.

4. If it be a temporal reign, it will usher in the pacific period when the nations shall learn war no more: but we find, chap. xi. 18, "The nations were angry." The original word here translated nations, seems rather to mean the masses of the wicked, which corresponds precisely to the popular outbreaks and spirit of revolt, that is bursting forth like lava from a volcano, almost all over the earth.

5. If it be a temporal reign, the grace of God, the expressions of his infinite love, will then be communicated to all the inhabitants of the earth; but the Bible assures us that God's "wrath is come." Is the denunciation of divine truth a promise of the world's conversion?

6. If it be a temporal reign, it will be the time when all the living will be converted: but the Bible assures us it is the "time of the dead that they should be judged." The Greek word rendered time means a specific or appointed time, corresponding to the idea that "he has appointed a day in the which he will judge the world in righteousness." Says Bloomfield, a distinguished critic on the Greek, this is the time of the righteous dead, that they should be judged or avenged. This then is the resurrection of the righteous, and the destruction of their enemies, as is expressed in the latter clause of the verse under consideration. The reward given to "them that fear his name both small and great," can be no other than the retributions of eternity.

7. If it were a temporal reign, the wicked would then be converted and saved: but the word says, "that thou shouldst (the French version has it *exterminate*) destroy them that destroy the earth." Thus every circumstance connected with the seventh trumpet, accords most perfectly with the advent faith. How intelligent christians can so affectually pervert, distort, and I may say annihilate the plain teachings of the Bible, so as to harmonize it with a temporal millennium, is unaccountable to me. If the fearful denunciation of Jehovah's vengeance, as expressed in a woe trumpet, are but tender expressions of his mercy;—if the closing terminus of gospel time, brings us to its continuance almost *ad infinitum*;—if the winding up of the gospel dispensation is but the commencement of its power;—if the angry state

of the nations indicate *universal harmony and love*;—if “the pouring out God’s wrath, denotes the mightiest energies of his grace;—If “the time of the dead, that they should be judged” is the conversion of the living;—if the retribution of the saints, is to be in a kingdom, from which they are to be personally excluded;—and finally, if the destruction of the wicked, is their *eternal salvation*; then indeed is language unintelligible to me. Can German hermeneutics or American Universalism transcend this? The solemn truth is, this passage speaks forth in *thunder tones* of “the end of indignation,” and the glory, that is *soon, very soon* to burst upon the enraptured vision of the saints. Let us with confiding hearts look to “the Author and finisher of faith,” saying,

“Be thou the trembling sinner’s stay,
Though heaven and earth shall pass away.”

JONAS MERRIAM.

Portsmouth, Sept. 19 1844.

LETTER FROM BRO. D. BOSWORTH.

DEAR BRO. BLISS:—Though personally a stranger to you, yet as I am looking for the same “blessed hope,” it may not be amiss to communicate to you, and through you to the brethren “scattered abroad,” my own feelings, and the situation of the little band of “pilgrims and strangers” in this place. You are aware of the situation in which we have been placed, with respect to the church and the world in this place. It is a history I do not love to dwell upon. Suffice it to say, about the time, and soon after Bro. Miller left for the West, an impression seemed to pervade the minds of the brethren generally, that all was not right. A state of sleepy inaction seemed to be insensibly stealing upon them. They tried to arouse themselves, and listen to the warning voice, not to “sleep as do others,” but like Bunyans Pilgrim in the ‘Slough of Despondency,’ every effort only seemed to sink them deeper. They called upon the name of the Lord; and his Spirit seemed to set it home upon the minds of some at least, that although they were a majority, they ought not to contend about the place in which they worship him. At the next business meeting, it was proposed to leave the place, where our souls first breathed forth the praises of King Jesus, to those who could not endure the doctrine of his return to earth again, and go out (as did Abraham) into a place which the Lord should show us. Although I at first opposed the idea, I am now satisfied it was duty, for God blessed the deed.—We now meet in a school-house, at a little distance from our former place of worship, and God meets with us by His spirit, as in former days.

Low Hampton, Sept. 25th, 1844.

LETTER FROM BROTHER J. MERRIAM.

DEAR BROTHER BLISS:—We find in Nahum a striking and beautiful prophecy, in relation to which it may said, “to day is the scripture fulfilled” before our eyes. In this prophecy, the destruction of Ninevah is evidently made a type of the destruction of the world. This view is eminently consistent with the analogy of scripture. In chapter 1, verse 5 we read, “the earth is burned at his presence, yea, the world, and all that dwelleth therein.” This directs our minds to the final catastrophe. Ver. 9 assures us that “affliction shall not rise up the second time,” which is of course “the end of indignation.” In verse 12 we read of the complete deliverance or final salvation of the righteous, and in verse 15th of the ultimate destruction of the wicked.

By consulting several ancient versions of scripture, I find the latter clause of the third, together with the fourth verse of chapter 2d, might be rendered thus. The chariots shall be as with fire and flames in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another

in the *bye ways*: they shall seem like *lamps*, they shall *shoot* like the lightning.” We have here the most graphic and perfect description of rail cars conceivable. 1. The fire and flame are a distinctive characteristic of the cars, for no carriages were ever before moved by the power of caloric. 2. The original word here rendered *fir trees*, I understand to be a generic term, embracing several species of trees, such as the fir, the pine, &c.: of such the ties on which the rails are laid, are composed. 3. The raging noise and violence with which they move, is next brought to view, as they pass through the streets and cities, where all our rail roads centre. 4. The collisions that are constantly occurring in a train of cars, are sufficient to identify them; for the war-chariots of antiquity were guarded collaterally by instruments of destruction affixed to the axles of the wheels, and of course could not come in contact. 5. And the ancient chariots, and all other vehicles known, run upon public roads; but these, if the ancient version be correct, are to move neither on the thoroughfares, nor any public road, but in *bye ways*, which strikingly distinguishes the cars. 6. Their exact appearance by night, is presented, viz., as *lamps*. 7. Their *unparalleled velocity* marks the cars beyond dispute; velocity, not of quadrupeds, but of chariots. Were chariots of the prophet’s age made to move with unwonted celerity, or were horses unusually fleet? I think not in such a degree as to “shoot like the lightning.” 8. The facilities for travel, afforded by the application of steam power, give opportunity for lecturers, papers and tracts to move as on the wings of the wind, proclaiming that “the hour of his judgment is come,” consequently, this is a part of the preparation for that momentous event: and as this prophecy was to be fulfilled in the day of his preparation, we have, in this passage, a strong proof that the day is at hand. O that the dormant energies of the church were aroused, and the slumbering virgins awake to this thrilling subject. For yet a little while, and he that shall come, *will come and will not tarry*. This is the day of God’s preparation, shall it not also be ours? Yours in the hope of his glorious appearing.

JONAS MERRIAM.

Portsmouth, Sept. 1844.

LETTER FROM BRO. W. W. NELSON.

DEAR BRO. HIMES.—I have never been more fully convinced of the immediate coming of the Lord, than I am at the present time, and for this reason, I feel more than ever the importance of laboring without ceasing, for your edification, and the good of the cause in which we are engaged. I now report to you from this distant field of labor. The Lord is with us and he has promised to be with us to the end. I am now engaged in giving a course of lectures in the village of Peru. At first the congregation was small, but has been on the gradual increase. Last evening we lectured on the return of the Jews; there was one Jew present, who has just visited us this morning, who manifested many symptoms of alarm. May the Lord lead him to see that he is anti-Christ, who confesses not that Jesus Christ is come in the flesh. The arguments drawn from God’s word were sent home to the understanding and satisfaction of many, by a sweet and impressive exhortation by Bro. H. H. Hall, a merchant of this place, who has lectured on the subject of the Lord’s coming for a few months past. How long I may remain here I cannot tell. I expect to go from here to Logan’s Port, and then visit the County seats south of this on my way to Cincinnati.

During the last four weeks, I have lectured in several places north of this. At Dr. Cole’s, six miles from here, I gave two lectures. I found Dr. Cole to be one of father Miller’s first converts; he was formerly from New-York, about forty miles distance from father Miller’s; and wishes to be remembered to him. He has been enabled almost daily to send out light from his place of business into the high ways and hedges, and has lectured in the surrounding neighbourhood.

Elder Greenleaf, formerly from Oswego New York, is giving the cry in Cass county. In

Rochester, the County seat of Fulton county, I failed of getting an opportunity to lecture—the place of worship being closed by sectarianism. At Oswego, Kosciusko Co. I lectured four times. The attention shown us was encouraging. The believers are strong in the faith of the Lord’s soon coming to change these vile bodies and fashion them like unto his glorious one. My willing heart responds in the language of John, “Amen, even so come, Lord Jesus.” Bro. Chaplin has lectured in several parts of the County with good success, and he is still strong in the faith and expresses determination to cry, behold he cometh, until faith is lost in sight. At Plymouth, Martial County, I gave one lecture; the congregation was small but attentive; four miles north of this we lectured once and had a full congregation. The believers here are looking up to Jesus the coming One, for redemption. Bro. Hard from Ohio gave a course of lectures here last winter, with good success. He is affectionately remembered by many.

At Kingsbury, Laport county, I had many joyful seasons with the brethren, they were much disappointed when they learned that Bro. J. B. Cook had gone east; they wished to have an Elder with them, that the ordinances might be administered.

The brethren in northern Indiana have generally cut loose from the dogmas of the day, and are now standing like Simeon and Anna, waiting for the consolation of Israel.

The motto is here, live by faith, though it tarry, wait for it.

The number of believers in this County, is about forty. They are anxious that some brother from the east should visit them. I think if some of our eastern brethren would come here they might do much good. The truth takes hold better than it did a few months ago. The harvest is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Come, brethren, come into these western wilds and give the cry; The Lord will reward you in this life an hundred fold, and in the world to come life everlasting. Glorious promise! Amen.

Yours in the glorious hope,
Peru, Ia. Sept. 12, 1844. W. W. NELSON.

LETTER FROM BRO. S. CHAPMAN.

DEAR BRO. BLISS.—After passing the sabbath with you in Hartford, (May 5th,) having then (as you know) just returned from a seven months tour, in the eastern portion of this state, and in Rhode Island. At the request of our respected Bro. Chamberlin, I spent the sabbath (3rd sabbath in May), with the Advent band in Middletown. This is truly a happy people. The season was refreshing to our souls. Since that period I have devoted the whole time in visiting the brethren in this region (west of Connecticut), endeavoring to “strengthen the things which remain that are ready to die,” and am happy to say, that in every place, the breath of life in a few individuals was manifest, so that it may be said in the language of an other, “That the Lord has a few names even in Sardis which have not defiled their garments;” how comforting the language of our Savior to such, “Fear not little flock, for it is your Father’s good pleasure to give you the Kingdom.” Having hitherto said but little in your columns, and expecting hereafter (time being exceeding short), to say still less, permit me, my dear Br. at this time to be somewhat particular in giving a narration of my labors and experience since I saw you. This I do cheerfully for the information and comfort of the brethren in various places where it has been my lot to labor for the last three years, (establishing here and there an advent

band)—From Middletown I went and visited the brethren in Meriden, in the midst of opposition and severe trials, found them steadfastly minded, decided in the advent faith, "looking up, and lifting up their heads." They are now (I am happy to say) favored with the labors of Bro. Hawks, late of Chicopee Mass.

I then visited the brethren in Wallingford, (Bro. Bachelor's late field of labor), here also I found the living, (or consistent) adventists laboring under severe trials, partly in consequence of the "proverb in Israel" (professed church of God), "saying the days are prolonged, and every vision faileth;" since the recent departure of our much esteemed Bro. B. the church in that place has procured a young minister, who had but little or no feelings of sympathy with the advent portion of the church; and consequently "the evil servants" in that connection had waxed cold in "saying my Lord delayeth his coming, and began to smite their fellow servants, and" (as a matter of course), "to eat and drink with the drunken." In this state of things I was requested by the afflicted brethren to remain, and labor with them for a season; but knowing from experience in other places, that an effort under such circumstances would be of little, or no lasting benefit, I declined, and took my leave of them, not expecting to visit W. again till the Lord came; in giving the parting hand to those beloved disciples, I could not refrain from tears, and said, if you were separated from the "Laodiceans," and united in a band by yourselves it would afford me much pleasure to abide with you; and should you hereafter, before I leave the vicinity, conclude to establish a separate interest, I will stand pledged (the Lord willing) to spend a few weeks with you. I then returned to Meriden, to fulfil an engagement there; and as we were going to the Bethel for the last time, I met a decided adventist from Wallingford (Bro. J. Hall), who informed me that himself and others had procured a suitable place for worship in the centre of the village, expecting to occupy it as such till the Lord came, and said, in accordance with your pledge it is expected that you will be with us on the coming sabbath, to which I heartily responded, amen. Accordingly (on the 19th of May), we entered our sanctuary for the first time, the people turned out well, our congregation was composed of brethren, sisters, friends, and scoffers; of the latter class there were (I regret to say), several of the professed disciples of the Lord, even those who had been buried with him in baptism. I labored with this people and visited from house to house five or six weeks, during which about thirty happy souls were gathered from the various denominations and sects, who formed themselves into a band, constantly looking for, and loving the appearing of their Lord. While laboring in Wallingford the brethren in Cheshire came down and united with us in worship, and became exceedingly revived, and on witnessing the happy condition of the brethren there, and being assured that the Lord approved of our course, they returned and reported to their brethren at home, and the cry was soon heard from Cheshire, Come out "into Macedonia" and help us. To this call (as in the former case), I readily responded. We commenced at a school house in the centre of the town, a goodly number of attentive hearers were present, and the Lord also was present to help us, so that we had even at the commencement truly a refreshing season; few at that time, or even since, came out to hear, excepting those who felt a special interest in the subject; indeed it is claimed to be characteristic of Cheshire to stand aloof from all the isms of the day, discountenancing them by their absence or entire neglect. In this way it is said, that mormonism here was effectually checked, the people

refusing to go out and hear on the subject. In that instance they were doubtless "wise and prudent," and with them I rejoiced that the Mormons are enabled to gain no foothold here; but Adventism (vulgarly called Millerism), is not so easily put down; during my stay in that place, which was more than six weeks, our meetings continued to increase in interest, and our congregation in numbers, till at length we occasionally repaired to the grove to accommodate the multitude. In Cheshire the brethren and sisters of the faith seemed of one accord to manifest their consistency by writing to their respective churches, testifying in plain terms their faith in the speedy coming of the Lord, admonishing their brethren of the extreme danger of opposing the doctrine, and exhorting them affectionately to a speedy preparation to meet the event, informing them of their intention hereafter to meet for worship by themselves, as an advent band; and at the same time for conscience sake dissolving their connection with the sectarian church. From these various sects, and from the world, were collected together about thirty happy souls, forming themselves into an advent band, and proposing to maintain the worship of God in the observance of all the doctrines and ordinances of the Lord blameless. During our series of meetings in that place souls were converted to God, backsliders reclaimed, and many of the dear saints revived and comforted, ten or twelve received baptism by Bro. Collins; of Hartford, by whom also the Lord's supper was administered to this devoted and consistent people. It is expected that he will continue to minister unto them, and also to the band in Wallingford once in four weeks until the Lord comes. During the last three weeks I have visited the brethren in Southington, Britain, Kensington, Berlin, Bristol, Plymouth, Northfield, Harwinton, Burlington, Litchfield, &c. In the latter place I spent the last two sabbaths, addressed the people (solemn and attentive audiances) in a grove near the village, and found it good and profitable to meet the brethren in all the places above named, and "comfort one another with these words), 1st Thess. iv. 13.—17th, and as regards faith in the advent, should think the several bands (to say the least), had maintained their standing; in Kensington, and some of those other places there have been recent conversions to the doctrine; and many are seeking for entire sanctification, or holiness of heart. I have now been in this place four days, the word has taken effect, the brethren have been comforted and the band here is greatly strengthened. I intend to be with the band in Cheshire on the coming sabbath, and at the camp-meeting in Newington next week, if the Lord will, and then go east.

Respectfully Yours, my dear Bro. in the blessed hope of soon seeing the Lord.

WATERBURY AUG. 30th, 1844.

From the Voice of Truth.

The Hour of His Judgment is Come.

"Fear God and give glory to him, for the hour of his judgment is come."—Rev. xiv. 7.

Dear Reader—That "something" which you admit is coming on the earth, is nothing less than the Son of God to take vengeance on all those that obey not God and love not his appearing; and while you are conjecturing what it is that is coming, and are looking, gazing, and wondering—thinking it may be this or that, your minister perhaps is telling you it is the conversion of the world; your political leader, that a tremendous revolution is about to take place in our beloved country; while others of more extended research and observation are looking to the old world with an intensity of interest hitherto unknown, for a breaking up of

nations; the astronomer will tell you he cannot determine what is coming, when at the same time he will admit that the sun has been darkened, and the moon has refused to give her light, and the stars have fallen from heaven, and singular phenomena in the heavenly bodies have appeared—and for none of them can he give any satisfactory reason. Why then shall we look to these blind guides any longer? Why not come directly to the living fountain—the word of God, and there learn that the hour of his Judgment is come.

Can you not see, dear reader, that the same state of things now exists that the word of God declares should exist immediately preceding the coming of the Lord to Judgment? Is not the nominal church in the same state as is predicted it should be—neither cold nor hot? Has she not the form of godliness, and does she not deny the power? Are not most of the professors lovers of themselves, and covetous? Do they not love a good bargain as well as other men? Are they not boasters and proud? Can you tell a professed Christian from the worldly man or woman by their deportment, dress, or living? Why all this love of pleasure more than the love of God?—Because iniquity abounds and the love of many has waxed cold—Because it must "be as it was in the days of Noah and of Lot"—Because "the wicked do wickedly, and none of them shall understand"—Because in the latter times "some shall depart from the faith, and give heed to seducing spirits, and doctrines of devils"—Because many people and nations are coming and saying, "We are going to have a good time; the carnal Jews will be gathered to Palestine, and the law must go forth from Jerusalem; in short, the world is to be converted; the instruments of war are to be beaten to implements of husbandry; every man will sit under his own vine and fig-tree, and all are going to walk in the name of his god." Yes, the Baptist will walk in the name of his god; while the Methodist, the Calvinist, the Presbyterian, Quaker, Universalist, and Mormon will enjoy the same privilege. "But in that day, saith the Lord"—In what day? Why, in the day that the people and nations are saying these things, "will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." Now, heed the words of Him that spake as never man spake—"When ye shall see these things come to pass, KNOW ye that the kingdom of God is NIGH AT HAND"—Not the world's conversion, nor the return of the Jews; for Jesus says, the wheat and tares must grow together till the harvest, and the harvest is the end of the world, and he will judge the quick and dead at his appearing and kingdom. Then his kingdom is not set up yet, nor will it be until he appears.

But says one, he is coming spiritually. But in order to come, he must first go spiritually; this he never has done, consequently, he cannot come spiritually—he has never gone away in spirit. Another says, he came at the overthrow of Jerusalem, and he comes at death, at conversions; and in short, he is, and has been coming every moment since he left Mount Olivet, eighteen hundred years ago.—But we find this is nowhere taught in the Bible:—Christ says, "And if I go and prepare a place for you, I will come again"—"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven"—"This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven"—"For THE LORD HIMSELF (not his spirit) shall descend from heaven with a shout"—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven." "Behold he cometh with clouds, and every eye

shall see him." "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now let me ask you, dear reader, if anybody ever saw Jesus coming in the clouds of heaven, with power and great glory? Did the Jews, or the Romans, at the destruction of Jerusalem, see him come? You answer, No. Well, did you, when you stood by the bed of your dying friend or neighbor, see Jesus come? Again, you answer, No.—Neither did you see him when you saw your friend converted; but let me tell you, that you will soon—yes, very soon, see him coming with power and great glory; The last sands of the six thousand years,—the age of the world, are running out. The seven times of Moses will end in a very short time.—The twenty-three hundred years of Daniel must, and very soon will, expire—the thirteen hundred five and thirty years will end at the same time, and Daniel will stand in his lot. Ezekiel's three overturns have been made, and He whose right it is to reign, is coming to take the kingdom. Yes, the Medes and Persians have overturned the Babylonian; the Grecians, the Medo Persians; and the Romans the Grecian kingdom;—and the time is at the door, for it (the kingdom of God) to be given to Him, to whom it rightfully belongs. The church has passed through her six different stages, and has entered fully into the seventh and last stage, i. e., the Laodicean—she is now neither cold nor hot.—Six of the seals are opened, and everything to take place under them has been fulfilled to the letter, thus far; the next event in order, is the departure of the heavens as a scroll, and then the great prayer meeting, (!) when the prayer of the sinner will be, Oh that the rocks and mountains would fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand. Truly the hour of his Judgment will then have come. When the Lion of the tribe of Judah takes the book again, and opens the seventh and last seal, then will there be "silence in heaven about the space of half an hour," (seven days).—God said unto Noah, "yet seven days and it shall rain forty days and forty nights;" and Christ says, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Silence in heaven? Yes, the tallest angel that quaffs at the river of life, or breathes the atmosphere of heaven, will be silent then. All the redeemed from the earth will lay down their golden harps, and keep silence, for the hour of his Judgment is come!—Six of the seven trumpets have sounded, and the seventh is just upon us; and when that begins to sound, the mystery of God will have been finished, and the time for judging the dead will have come. "The second woe has passed, and behold the third woe cometh quickly." We have been, dear reader, living in the quickly four years this month, and surely the hour of his Judgment has come. All the signs mentioned by our Savior to precede his coming, have been seen by some of the present generation. The sun was supernaturally darkened in the year of our Lord 1780—the moon, also, refused to give her light when at the full, the night after the sun was darkened—the stars, also fell from heaven as a fig tree casteth her figs when shaken of a mighty wind, it 1833—and the next sign we shall see, will be the sign of the Son of Man, and his coming in the clouds of heaven.

Now, reader, what shall we say to these things? Are you ready for this day? Are you looking for, and hasting unto the coming of the day of God? Is your lamp trimmed and burning? Are your loins well girded, and oil in your vessels? If so, happy are you—the crown lies just before you—eternal life

is yours—Christ is your elder brother, and he will save you in that day. But if you are loving this world, or the things of the world, and consequently destitute of the love of God, you are of all men the most miserable. You may be in the church dreaming of peace and safety, be lieving all your proud, worldly-minded pastor may tell you, who preaches to you for no higher motive than his salary.—You may be young and amiable, full of life and vigor; but without Christ is formed in you the hope of glory, you will be lost; for the wages of sin is death, but the gift of God is eternal life. Oh, that the spirit of the living God would enable me to present to your mind a motive that would induce you to give your heart to him! Were it possible, I would take you by the hand, and lead you back to the gloomy garden, and there present before you the immaculate Lamb of God, lying prostrate on the cold ground, forsaken by all his friends, pressed down by your sins and mine, exclaiming, in the anguish of his soul, "If it be possible, let this cup pass, nevertheless, not my will, but thine be done."

From thence I would gladly lead you away to the blood-stained summit of Calvary, and amid the awful scenes of that dreadful hour, when the glorious orb of day veiled its face, as if ashamed of the transaction it was about to witness, when this poor sin-cursed earth trembled from pole to pole,—when the rocks were rent in sunder—the graves were opened—and many bodies of the saints which slept, arose—when the veil of the temple was rent in twain from top to bottom; and if I should fail here of producing a motive sufficiently strong to induce you to yield, I would point you to the coming glories of that once crucified Savior, when he shall be robed in the habiliments of a king, descending from his Father's throne with all the holy angels, to reward and put his dear saints in possession of the glorious inheritance; "When the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." When the strong lunged angel shall proclaim, with a voice louder than ten thousand thunders, "IT IS FINISHED!" Oh! my dear reader, if you have not Christ for your friend in that day, what will you do!—what will you do!! The language of your heart will be, Oh, that the rocks and mountains would fall on me and hide me from the face of the Lamb; "FOR THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE ABLE TO STAND." But you will have no friend in that day to stand by you. You have been ashamed of owning Jesus as your friend here, and then he will be ashamed of you. Your pious friends will then be gone up to meet the Lord in the air, and you, left!—left! to the horrors of the second death!—left to be companions with devils and damned spirits!—left, to be devoured by fire from God out of heaven!!!

If I have still failed to present a motive to your mind sufficiently strong to induce you to fly to the outstretched arms of bleeding mercy—if there is no charm in my blessed Savior to allure you to him—if the scenes in the gloomy garden and the dying agonies of the cross—the three days of sleep in the cold arms of death—the triumphant conquest over death, hell and the grave—the ascension into heaven—the glorious intercession at the right hand of the Father—the certainty of Christ's soon coming again—the horrors of the second death to the sinner—the hope of eternal life to the righteous—if all the signs hanging from the battlements of heaven portending the speedy conflagration of the world—the cry, "Behold the Bridegroom cometh"—the angel flying through the midst of heaven, saying with a loud voice, "Fear God and give glory to him, for the hour of his Judgment is come,"—I say, that if all

these powerful inducements fail to bring you to Christ, then your doom is fixed! nothing but the sounding of the seventh trumpet will awake you! and then it will be too late!! Christ will then have left the mediatorial office, and the Judgment will then be set—the books will then be opened—the saints will then take the kingdom—the tabernacle of God will then be with men—the mystery of God will then be finished—Daniel will then stand in his lot—Job will then, in his flesh, see his Redeemer; for he will then stand upon the earth—the meek will then inherit the earth—Abraham with all his seed will then possess his inheritance—the Stone will then have smitten the image upon the feet, and you, dear sinner, with all the wicked kingdoms of the earth, will have been ground to dust and blown away, so that "no place shall be found for you!" You will then "be as though you had not been!" You will then experience what is meant by "the worm that never dies, and the fire that is never quenched." In short, you will then suffer the horrors of the second death!—And Oh, be entreated to fly to Jesus, and make him your friend. Delay not a moment, for the time is at hand. Give no sleep to your eyes nor slumber to your eyelids till Christ is your friend; for he is at the door. The next time you sleep, you may be awaked by the trump of God.

"Will ye play then? will ye dally
With your music and your wine?
Up! it is Jehovah's rally!—
God's own arm hath need of thine,
Hark! the onset! will ye fold your
Faith clad arms in lazy rock?
Up! O up, thou drowsy sinner!
Worlds are charging to the shock!
Strike! let every nerve and sinew
Tell on ages—tell for God."

CHARLES HERSEY.
WORCESTER Mass., Aug., 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, OCTOBER 30, 1844.

The Advent Herald.

When we issued our last paper, of the date of Oct. 16th, we gave notice that as that was the last day of publication before Oct. 22d, the 10th day of the seventh month, we should make no provision for issuing a paper the week following: accordingly, last week, no paper was issued from this office. As we then remarked, being shut up to the faith that the Lord would then come, by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, at the very point where all the periods, according to our chronology and date of their commencement terminate,—we felt called upon to suspend our labors and await the result. All the evidence, we saw, pointed to that time, and as we could offer no argument against that conclusion, we could not disbelieve it,—it being a part of our creed never to doubt without arguments upon which to base our doubts. Contrary, however, to our wishes and expectations, we find that our time has passed, and that we are still on the shores of mortality: and that we may occupy till the Lord come, we shall continue to furnish our readers with the "Herald" the "little while" it may be needed.

As we have passed a most momentous period, and one of great interest, it may not be amiss to glance at—

THE HISTORY OF THE LATE MOVEMENT.

In doing this we will give again the substance of an article on the same subject, which we gave in

the second edition of our last paper, and which has not appeared in any regular number.

After the passing away of 1843—the Jewish year—the great body of the Adventists settled down in the belief that we could henceforth reckon particular times with no degree of positiveness.—They believed that we were where our chronology points at the end of all the prophetic periods, at the termination of which the Advent is expected, and that while we should have to wait only the *little while* that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to wait for it, believing it could not long be delayed, and that it might be momentarily expected. It was, however, soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Savior said it should be:—“While the Bridegroom tarried, they all slumbered and slept.”

As early as May, 1843, Mr. Miller had called our attention to the seventh month of the Jewish Sacred year as the time of the observance of those types which point to the Second Advent; and the last autumn, we looked to that point of time with much interest. After it had passed away, Bro. S. S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the 7th month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22d of October—the tenth day of the seventh month of this present year—must witness the advent of the Lord of glory. This he preached in New-York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestation of its effects was seen, until about July.

In the early part of the season, some of our brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July—which was the evening of the midnight of the Jewish day-year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year—others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

During the same time, our brethren in Maine had embraced the view that the Judgment must precede the Advent, that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgment, that the last dividing line was being drawn, and that the servants of God were being sealed in their foreheads, the accom-

plishment of which would be the signal from the four angels holding the four winds of the earth, Rev. vii. 1, to loose their hold.

About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the time. And those who embraced either of the views referred to, manifested a marked change in their deportment, and a sudden waking out of sleep. As was predicted, “at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him.” Then all those virgins arose and trimmed their lamps.” From July these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out, and in the sanctification of his saints. At the Exeter Campmeeting all these influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land.

At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was it. It produced everywhere the most deep searching of hearts and humiliation of souls before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children, they looked to him whom they had pierced, and there was a great mourning in the land, every family apart and their wives apart; and those who were looking for the Lord afflicted their souls before him.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about in spite of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition, or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement, when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, “What were we, that we should resist God?” It seemed to us to have been so independent of human agency, that we could but regard it as a fulfilment of the “midnight cry,” after the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before God, and to prepare for his appearing as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into our meetings and caused much disturbance. On the evening of Saturday the 12th instant, we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the street was filled with the mob at an early hour, but the prompt interference of the Mayor and his efficient police, cleared the street after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst, the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month—The new moon being probably seen in Judea on the second evening from its change, when it would be one day and 17 hours old, and which corresponded with 11 A. M., in Boston—strengthened us in our opinion that this must be the month. In Baltimore, Bro. Gates was arrested for preaching the doctrine of the Advent; but the Court released him on his own recognizance, till after the 22d should pass. In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith, to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed in multiplying the copies of our paper of the Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must therefore be a passing by of that day, for the foolish to give up their faith, as there must have been of '43, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is the fulfilment of his word. Let us therefore hold fast in the profession of our faith, without wavering; for He is faithful who has promised.

Oct. 30, 1844

The Christian Repository

This paper, published at Philadelphia, propounded a short time since, a few questions, which we answered in the Herald of Sept 11th. The editor of the Repository in that paper of 21st ult., replies to our remarks, and requests us to give the substance of his reply to our readers.

The editor claims that "a captain" who should "set time after time to arrive at a destined port, and as frequently disappoint" his passengers, could "not be depended upon" — that he would show "the same ignorance in navigating his vessel, that the Millerites have in expounding the prophecies."

We reply that such a "captain" would not be proved unworthy of confidence, unless it could be shown he had no reason to expect his port at the time looked for. If his reckoning, and all the evidence, indicated that he was near the land, and no one could produce evidence to the contrary, he would be guilty indeed, if he was not on the watch, at the earliest time the port might be expected.

Commenting on our language, "that having no evidence to extend the prophetic periods beyond about 1843, the prophecies require that we should look at this time for the coming of the Lord." The Repository says: —

"Is not such language as this presumption? Dare you, a finite creature, undertake now, to say, that because you cannot understand any other time, that the prophecies have run out in 1843? or even to use your own now equivocal language, about 1843? We could not have believed that you would have sought such a subterfuge. It cannot surely be the mode which a humble follower of one who is waiting for the Lord, would pursue."

To this we reply that we "dare," "finite" as we are, to look for the Lord when we can find no evidence to delay his coming; and while his coming is delayed, we "dare" to wait, and watch, and pray for his coming, until the parted skies shall reveal him. If this is "presumption," then it is "presumption" to obey the Savior's command to "live with loins girded about," "like unto men who wait for their Lord."

The "Repository" then adds: —

"Then again he goes on to say, that 'if our opponents will show that we are to have a temporal millennium, that the coming of Christ will not be personal, and that the resurrection of the dead, at his coming is not to be literal; then we will acknowledge that our doctrine is false, — or if they will show that the Lord cannot come about this time, or, why we should not expect Him, then they will have failed in proving this doctrine false.' Now, Sir, we pronounce this no argument, but merely another subterfuge. Suppose it, and we most firmly believe that Christ's coming will be personal and Pre-Millennial, that the resurrection of the just will literally take place at his coming, this doctrine we published as the doctrine of the Bible long before the Advent Herald had a being."

If the editor believes all this, we cannot see why he should take exceptions to our position. With such views, he should be now looking for the Lord, unless he has evidence to disprove his immediate coming.

Again he says: —

"But because you have some truths mixed up with a mass of error will you pretend that your whole doctrine is Scriptural? may it notwithstanding be pernicious, and even dangerous? Suppose that our blessed Lord should come in 1844 or 1845, this would not make your doctrine true; because, as we before remarked, if, as you have taught, the prophecies centered in the coming of the Savior in 1843, would not God's purposes have been accomplished."

In other words, — Because we have taught that the prophecies centered in about this time, and that when we have arrived at the period when the Lord may be expected, we are to wait and watch for his coming; if, then, the Lord should come within two years of the expected time, it would

prove such teachings a failure!! With such a failure we shall feel that we have done God's service. Again we say that until we see some evidence to disprove the Lord's immediate coming, we shall feel it our duty to wait for his coming; and to call upon the world to prepare for his glorious appearing.

Disturbances at the Tabernacle.

In view of the disturbances at the Tabernacle, we had the following article inserted in several of the daily papers, in explanation of the position we then occupied:

"DISTURBANCES AT THE TABERNACLE." TO THE PUBLIC.

Our present position — The expectation that the second coming of the Lord is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation. The reasons for taking this position are briefly these; 1. It is distinctly and repeatedly stated in the Word of God, that when our Lord Jesus Christ closes up his work, as our high priest and advocate with the Father, he is to appear for the salvation of "them that look for him." 2. It is also stated that his appearing is to take place at the termination of the periods, or times, contained in those prophecies which refer to that event. "In his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." 3. The history of the world shows that these periods are about expiring; and as the types of the Jewish law, the Passover, the waving of the sheaf of first fruits, and the Pentecost have been honored by the greatest events of the Christian dispensation, viz.: the death of Christ, "our passover," his resurrection, and the bestowment of the gifts of the Holy Ghost, this led us to the belief that as the work to be done by our Lord, at his second coming, is typified by the transactions of another great typical institution of the same law, the national atonement, or cleansing of the people "from all their sins before the Lord," on the 10th day of the 7th month — he will then appear for the salvation of his people.

With this expectation, we were desirous to meet once more, to mingle our prayers, and to encourage one another in the last work of preparation; and for this purpose we had met at our well known place of worship in this city. We gave no special notice of our meeting, we made no appeal to the public, and it was characterized by no exercises, which were calculated to excite either the mirth or vengeance of any portion of the community.

We were serious, we were bowed in penitence and prayer before God, or heartily affected by the mutual confessions of tried and dear friends. We had no ill feeling to indulge towards any man; we felt that we were done with the world, and had forgiven them the many injuries they had inflicted upon us; but stale and silly slanders in reference to us, were revived; the restless spirits of the community have been aroused; we could not meet in peace, and our meetings, in consequence, have been suspended. And we now make these remarks to disabuse the public, and with the hope that some, who would not otherwise give their attention to the calls of the present time, may lay them to heart.

To the city authorities, who faithfully rendered their services, we are grateful, though we could not promote the objects of the meeting, when such protection was needed.

We forgive our enemies. They have not injured us, and O that they could see how much they may have injured themselves; but we have done with them now. We expect the realization of the promise of God. He who delivered Noah and Lot; He who brought his people out of Egypt and Babylon, has promised, (as above we believe,) to save them finally, "by his son from heaven." We expect it. We have hazarded all on that expectation; and we only ask that God may give us, and all who look for him, grace to abide the issue.

JOSHUA V. HIMES.

In behalf of the Adventists in Boston and vicinity.

Boston, Oct. 14, 1844.

REPORTS AND RUMORS. It is no time for us to defend ourself now, against the thousand rumors that are rife in the community. We have been a close observer of all the movements and doings in the

enemy's camp, but as yet we have not seen a single truth. — Lies! Lies!! Lies!!! in any amount. But the truth remains to be told at the judgement, where I will meet my accusers, and the doom that awaits us both.

The Tenth Chapter of Daniel.

By a careful examination of the 10th chapter of Daniel's prophecy, we are forced to the conclusion that it has a more intimate connexion with the previous chapters, and consequently that the 11th and 12th chapters of Daniel are more intimately connected with the vision recorded in the 8th, than we had previously supposed.

We had been of the opinion that the first year of Darius, in which Gabriel in answers to Daniel's prayer more fully explains to him the vision of the 2300 days, synchronized with the first year of Cyrus; and that consequently the third year of Cyrus in which Gabriel gave to Daniel the revelation in the 11th and 12th chapters, was two years subsequent to the revelation of the seventy weeks. But we are now satisfied that it was an immediate event.

Calmet, and Dr. Clark, both assert that the third year of Cyrus (Daniel x. 1,) and the first year of Darius (Daniel ix. 1) synchronize with each other. If this can be proved, the revelation recorded in each chapter must necessarily have been in the same year.

Dr. Jarvis says of Darius, "that as he was the uncle, and father-in-law of Cyrus, it is more probable that in the attack upon Babylon, Cyrus, commanding the united forces of the Medes and Persians, acted for his uncle; and that they reigned two years jointly till the death of Darius. The first year of Darius, here dates, as all agree, not from his ascending the throne of Media, which was many years previous; but from the conquest of Babylon. Dr. Hales says, that the canon of Ptolemy "dates the accession of Cyrus, not from the capture of Babylon itself, but from his decisive victory over the king of Babylon about two years before, when he defeated him in a pitched battle and drove the Babylonians into their city." From this battle the siege of Babylon lasted two years; and as Dr. Hales says, "the Chaldeans might date the sovereignty of Cyrus from that decisive victory." If this is correct it will follow that the third year of Cyrus, Dan. x. 1, is the same as the first year of Darius, Dan. viii. 1. Thus all is plain.

If then we go back to the ninth of Daniel, and the prophet seeking "by prayer, and supplications, with fasting, and sackcloth, and ashes," for a more full explanation of the vision of the 2300 days; which Gabriel had been commanded by Michael, and had promised to make Daniel understand. In answer to Daniel's supplications, Gabriel came and showed him the manner of the time, which alone of all the symbols of the vision had been unexplained at the time the vision was seen. He also shows him from what event the reckoning of the time is to commence; and that Jerusalem, after the seventy weeks, is to be desolated till the consummation of the 2300 days; and then leaves him.

Daniel has here had a full explanation of all the symbols of this vision — a knowledge of its great outline; but no information respecting the particulars of its fulfillment. Accordingly the next thing we learn of Daniel is, in the 10th chapter that, (as we have seen) in the same year he is mourning three full weeks, or twenty-one days, when Gabriel again appears and gives the particulars of the prophecy of that vision. The question then is, when did Daniel begin his mourning of twenty-one days?

Calmet, and Dr. Clark both give it as their

opinion, that Daniel began his fast immediately after his interview with Gabriel, as recommended in the 9th chapter; and that the twenty-one days date from the time Gabriel then departed from Daniel.

Speaking of the cause of Daniel's fasting, Calmet says:—

"I am persuaded that it arose principally from the obscurity which the prophet found in the prophecies revealed to him, which indeed may be collected from the angel's touching on no other cause of mourning. In consequence of Daniel's fasting, &c., he appears and explains to him in a clearer manner, what had been more obscurely marked in the previous visions."

When Daniel had fasted twenty-one days, there appeared to him a man clothed in linen; and from the description of him, which is so similar to that of Christ in Revelation i. 13—17, it could be none other than MICHAEL. As, however, the mission of explaining the vision had been put upon Gabriel, it was necessary that he should come and fulfill it. But Gabriel was on another mission with Cyrus, the king of Persia, probably endeavoring to persuade that prince to restore the Jews, and re-build the temple as had been predicted of him. From the first day Daniel began to pray, his words were heard; but Cyrus withstood Gabriel,—resisted his secret influences to induce him to fulfill the prophecy,—for twenty-one days, when Michael appeared to Daniel. Still it would not answer for Gabriel to leave Cyrus unless some one should take his place, with the prince of Persia. Therefore Daniel falls into a deep sleep, verse 9, Michael leaves him and goes to the assistance of Gabriel with the king, verse 13, and Gabriel leaving Michael in his place with Cyrus, comes to Daniel, finds him in his sleep, and lifts him up, verse 10. He then gives Daniel, according to his request, the more minute particulars of the vision of the 2300 days, as recorded in the 11th and 12th chapters.

If the above views are correct, this latter revelation was given in such immediate connection with the explanation of the seventy weeks, which were cut off from the vision, that there can be no question but that from the 8th to the 12th chapters of Daniel inclusive, were all revealed in connection, and in immediate reference to each other; and extend over a period of 2300 years from the meridian glory of the Medo Persian empire to the end of the world.

"In your patience, possess ye your Souls."

Says our Savior, Rev. iii. 10—12,—*"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon all the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."*

God, in his providence, has brought his children into a straight place; and it can be only for some wise end. The state of mind, the self-sacrificing spirit, the humility and deadness to the world, which is now manifested, is unprecedented in the history of this cause. It would seem, therefore, that God has designedly thus placed us, as a preparation for his immediate appearing. Each one should therefore see to it, that they hold fast that they have, that no man take their crown. Retain the

blessing which God has given: keep calm and humble, sitting at the feet of Jesus, and willing to be taught by each other; avoid all extravagances and speculative opinions, and discern between men's fancies and the word of God; and avoid a spirit of controversy, or anything which may have a tendency to interrupt that communion with the Father of spirits which is so essential to the well-being of the soul. The Judge must be near. We should, therefore, "pray always and not faint;" and shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Says our Savior, "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" This is the sifting time to separate the chaff from the wheat and He will thoroughly purge his floor, and will gather his wheat into his garner. Let us pray the Father that our faith fail not.

Reflections

ON THE DESTINY OF HUMAN SOCIETY.

"Though dark and despairing, my sight I may seal,
Yet man cannot cover what God would reveal;
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

The Poet, in the sentiment quoted above, has but embodied what must have been observed by every student of the annals of time; for the general mind has always been greatly stirred and rendered preternaturally alive to "coming events," by the startling character of their preceding shadows. There has been an almost universal grasping after some expected blessing, or a fearful foreboding of some impending evil, preceding the rise of all the great transformations of human society. Such a shadow anticipated the reign of Augustus Cæsar—the most remarkable era in the social relations of man—the coming of the Son of Man—the downfall of Jerusalem—the overthrow of the Roman Empire—the great Protestant Reformation of the sixteenth century—the dark days of the French Revolution—and even the declaration of the inalienable rights of man in our own American Revolutionary struggle. No one conversant with the writers of these periods, can have failed to mark this remarkable fact. To many, these shadows may have appeared but trifles, when viewed in the light of the events themselves; but to the eye that sees aright, such trifles have great significance. It has been said by some one, that great minds only can appreciate trifles—the solemn underrate, the trivial exaggerate them.

Not only in the Israelitish nation, but among all nations, what has happened, has happened for ensamples of admonition to us, upon whom, in more senses than one, the ends of the ages have come. Guided by an impression of this kind, I have, for twelve months been looking most steadily at the past, and the result of my observation is, that I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. I will not give the historical argumentation by which I have arrived at this conclusion; for, if it be true, it will require but the statement of a few facts and observations to awaken the attention of the discerning, whilst others will not believe or prepare, though one rose from the dead.

Let it be observed, then, that preceding every great revolution, there has been a general expectation that something wonderful was about to take place. As already indicated, preceding the advent of our divine Redeemer, the public mind, though the world was in a state of peace, was remarkable for a general ferment, occasioned by confidence in the ap-

pearance of a coming deliverer, which caused a vague and mysterious agitation among all orders. And is there not at this moment a vague consciousness of great changes coming upon society? Does it not pervade all orders? The statesman expects a political regeneration, the philosopher a mental one, and the religionist a moral one, after his own creed or party idiosyncrasy. Each individual looks for his own kind of change, yet he looks for a change. And however absurd some of these expectations may be, they should not have the tendency of making the reflecting sleep, as though all was a dream.

When the Messiah first appeared, many of the Jews expected that they would be the only favorites in the new reign—that their theocracy would be established in a new and more enduring form—their ancestors would arise from the dead—the hostile nations would come bending before them, or be thrust down to hell; in a word, they expected a simultaneous regeneration of all things with his coming. Their expectations were disappointed. But HE came. Because they made him the Savior of their nation, he did not refuse to come as the Savior of the world! And, however erroneous their views of his character, they knew that he would come to Bethlehem, and were not greatly mistaken with regard to the time. The Romans expected a prince like Julius Cæsar or Vespasian—the Persians a second Ormuzd or Eon. But their expectations, though regulated by the political or philosophical desire of those who entertained them, did not prevent the revolution that followed. It came—the history of man, ever since, has been its history.

Even Mahomedans are expecting some great and to them, appalling event. And what to me is a most astonishing fact, they expect a downfall of their religion, and an overthrow of the political despotism connected with it! A gloomy foreboding seems to pervade the mind of the once invincible followers of the son of Abdallah, that the day of their glory is past—that the sun of their dominion is setting—and that their recent misfortunes and discomfitures are but the prelude to greater woes.

I will not burden the reader with an attempt to show that there is now a convergence of great and small circumstances to a crisis. I will not attempt to prove to him that Italy, the seat of the last power that shall destroy the earth, is now placed upon the verge of the smouldering political volcano; that all her Southern governments are in a fright; and that, as they subsist not by opinion but by suppressing opinion—the tenure is short. The governments of the Papacy are old in corruption, and the success of their old infernal plans has benumbed their faculties, so that they cannot discern coming results. Every nerve is straining to extend her superannuated and hysterical dominion; but her nerves will break, I fear—I hope—in the struggle. Nor will I speak of the present critical situation of all Europe. I only wish to awaken reflection, by a simple suggestion. To my mind, the materials accumulated within the last century, taken in connection with the present political and religious state of things, are more ominous of extraordinary events—of rapid and radical changes—than those of five hundred years preceding. I will not speak of the two French Revolutions of the past century—of Greek emancipation—the humiliation of the Ottoman empire—of the Political or great Religious Reformations of the same period—of the unparalleled advances of the physical sciences, but certainly I may say, that a silent, rapid, irresistible preparation has been making—making, perhaps, for a sudden, subversive, and universal change.—What will it be? The battle of Armageddon? The Millennium? The new Heavens and Earth? Perhaps all of these,

preceded by the coming of the Son of Man in clouds of heaven. Nothing in the prophecies withholds his coming, that I have seen. The events we expect to precede that great event, may follow it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter, and Daniel, and John aright.—I expect no reign of peace, till human passions and human interests shall once more have expended themselves in a grand convulsion—until the nations who have given their power to the Beast, shall have made a battle field of the globe, and the earth be once more drenched in the blood of her presumptuous and haughty sons. The result will, nevertheless, be glorious. Messiah directs the storm, as it sweeps the land, not only as a destroyer, but also as a renovator. The great sea of nations, upon which the power of the Apostate Mother has been seated, will be like the scene of his majesty and her destruction; for, by his almighty power, he will penetrate to its very depths, and roll its abomination thunder to the shore, charging its whole motion, its aspect, and its uses; giving it a grandeur in its convulsions, equalled only by the grandeur of its ultimate serenity—when every nation and kingdom under the whole heaven shall bow to his authority, and that of the saints. He will drive the waves of human commotion, lashed into fury before the rolling mountain of his kingdom, to a calm like that which fell upon the dark sea of Galilee, when he said, "Peace, be still." My soul, be ready for the day, for he comes.—

The Godhead comes—behold! from far
He comes triumphant in his cloud-wrapt car,
Whilst twice ten thousand angels cope the sky—
The harbingers of his dread majesty.
The stars have dropt, the sun has sunk away—
It is, alas! 'tis neither night nor day!
The burning basis of Messiah's throne
Spontaneous splendor beams—a glory of his own.

Look! look! my soul!
The fatal covers part,
The book is open—melt, my heart!
Ah! whither! whither shall I fly,
In this, my soul's extremity?
Whither, but to thee, my God, my stay!
O save me this all dreadful day,
And let mankind and angels see,
That blessed is the man that puts his trust in thee.
(Chris. Rev.)

THE ADVENT HERALD.

BOSTON, OCTOBER 30, 1844.

To those who are looking for the appearing of our Lord Jesus Christ, in his glory.

DEAR BRETHREN AND SISTERS.—God has brought us through a most trying ordeal. We have been enabled to stand under the full expectation of meeting our Savior and King. We have seen and felt our own nothingness—we have found the grace of God sufficient to sustain us, even at such a time. While we have been abased before God, and have fled to his mercy and grace through Jesus Christ, our hearts have been inspired with a tender sympathy for each other; and farther, while the unbelieving world have treated us with contempt and scorn, and even violence, we have been enabled to endure this also, with uncomplaining patience.

And now, although disappointed in the event for which we were hoping, as far as we have heard, those who have passed through the ordeal, are sustained by the spirit of unshaken confidence in God.

And so let us hold fast! Still look for the promise; still keep ourselves in the love of God! Still cherish the spirit of sympathy for one another. It is the true jubilee spirit. We cannot doubt that God has brought us into our present position, and he

will deliver us. Be not in haste, nor over anxious to learn what is to come! 1. Commit all to God. 2. Confide in and love one another. Give no heed to the reports of frauds, insanity, suicides, &c. among Adventists, which are put in circulation by those who are in danger of experiencing a greater disappointment than has fallen to our lot. 3. Beware of cherishing a spirit of revenge against the world. They have never been able to sympathise with the people of God, and why should we expect it now? "In your patience possess ye your souls." 4. Beware of the professed church of Christ? There are but few of its members who are any better prepared to sympathise with us than the world. They only, who show by their fruits that they are "looking for the Savior," can afford us any light or comfort now.

And finally, let us beware of trusting in man,—in any man. Trust not in any brother. Every one to God for himself.

Let us also remember the important lessons we have learned. We have seen how near we can live to God, when we lay ourselves out for it. We have seen how little of this world we can get along with, and serve God. We have seen how much we can help our brother when it is attempted in earnest. And we have learned a little what it is to suffer with Christ and his early church. Their hope is our hope—their lot is our lot—their consolation is our consolation. And soon it will be realized.

THE DESTITUTE. If there are any destitute persons among us who are in present need, let their wants be supplied promptly. Let none go to the world, or to the scornors of our hope for help. We can take care of our own poor; we ask no aid of them. A judicious committee should be appointed to see to all such cases, and to receive funds in aid of the needy. If you have one Treasury in each respective town or city, it will prevent imposition. Many have imposed upon us, by obtaining help of different persons, and who, at the time, knew not that they had received aid of others. All are not advent believers who profess to be so.

MEETINGS IN BOSTON have been discontinued, in the Tabernacle, and our brethren and sisters now meet in our own houses, for edification and comfort. We were never more strong in numbers and faith than now.

THINGS IN THIS CITY. A correspondent of the New York Herald, of Oct. 25, writes:

"Millerism seems to have received a check; at least their public meetings have been stopped about a week, and publicly there is scarcely any demonstration that it exists among us. The papers of this morning, some of them, say that a warrant has been issued for the apprehension of its main leader here, viz., the Rev. Mr. Himes. It is rumored that the charges are in part, of having obtained money under false pretences, and appropriated it to his own purpose, and thereby bringing distress on many of those who by his preachings and solicitations, were induced to contribute in some cases, nearly all they possessed to the dissemination of this doctrine; Yet I am of opinion that he is entirely innocent of having departed in this wise, from the path of moral rectitude. I think him honest.

We have not seen the officer nor his warrant. If there is one we should be very happy to see it.

The matter for this paper was principally prepared several weeks since, and some of it in type. To give our readers a paper this week, we were obliged to issue it as it is.

Obituary.

We learn by intelligence from Buffalo, that Bro. Charles Fitch has been called to put off this tabernacle, to depart and be with Christ a little while before he shall be clothed upon again with immortality. He embraced the doctrine of the Advent when its friends were few, and as early as 1838. In 1841, he took a decided stand on this question,

and gave to the public his reasons for embracing it, in a letter to Bro. Litch. Since then he has been laboring heart and soul in the spread of this truth. He has been an efficient instrument of good, and his labors have been blessed to the conversion of many souls. A short time previous to his death, while in perfect health, he stated to a congregation at Rochester, which he was addressing, that he had a presentment that he must sleep a little while before the coming of the Lord. He then went to Buffalo, when he was attacked with the billious fever, and died on Monday the 14th inst., full in the faith that in a few days he shall awake in the likeness of his Redeemer. He was formerly the pastor of the Fourth Congregational church in Hartford, Ct.; from which he removed his relation in 1836, to the church at the Marlboro' Chapel, of this city. After that he preached awhile in Newark, N. J.; and also in Haverhill Mass. There he came out boldly in the cause of the Advent, and cast his all upon the issue. He has left a widow and family of children, who mourn not as those without hope. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Our Paper.

We can make no promises for the future. We issue this paper that our readers may hear from us. We feel that we have no promise of any future time; consequently we can make no arrangements only for the time being.

TO CORRESPONDENTS.—We have received quite a number of letters on the seventh month which are now out of date, and will not appear. We may also have overlooked many communications which may have been mislaid amid our multiplicity of cares during the past two weeks. While we may tarry here, we hope to hear from our correspondents; as our readers will likewise.

Letters and Receipts to Oct. 26.

O G Smith by pm \$1 pd to 207 of v 9; E Snow by pm 25c pd to 179 in v 8; Dwight Nutting by pm \$1 pd to end v 8; Charles Perry by pm \$1 pd to end v 7; Mrs Parker by pm \$1 pd to end v 7; J Heath by pm \$1 pd to 177 in v 8; B Hitchcock by pm \$1 pd to end of v 8; C Houghton \$1 pd to end v 7; J Roberts \$1 pd to end v 8; Wm Cobbet \$1 pd to end v 8; J Stearns \$1 pd to end v 8; C Turner by pm \$1 pd to 207 in v 9; N Monroe by pm \$1 pd to 189 in v 8; S P Davis by pm \$1 pd to middle v 8; James, Drew by pm \$1 pd to end v 7; Geo L Nutter by pm \$1 pd to end v 6; A G W Smith by pm \$2 pd to end v 8; Samuel Jay by pm \$1 pd to end v 8; J Sawyer by pm \$2 pd to end v 7; A Webb \$2 pd to 233 in v 10; A Haskell by pm \$2 pd to end v 8; Thomas Lee by pm 50c. pd o 183 in v 8; Chs. Clark \$3 pd to end v 7; E Grout 50c pd to end v 8; James Davison \$1 pd to end v 7; E C Englesby \$1 pd to middle v 8; Wm Miller \$1 pd to middle v 8; Geo. Rittenhouse 1\$ pd to 191 in v 8; E W Goff by pm \$1 pd to 158 in vol 7; J Pulsifer \$3 pd to 210 in vol 9; Silas Bowen by pm \$1 pd to end v 8; Almon Whiting by pm \$1 pd to end v 8; Samuel Hooper by pm \$1 pd to 189 in v 8; Elizabeth Farnsworth by pm \$3 pd to 156 in v 7; Capt McFadden pm \$2 pd to end v 8; Samuel McFadden by pm \$1 pd to 207 in v 9; P M Jones by pm 50c pd to end v 8; Betsy Hartshorn by pm 50c pd to end v 8; Rev L Smith by pm \$1 pd to end v 8; E Canfield by pm \$1 pd to end v 8; Saml Everett by pm \$1 pd to 183 in v 8; M Mason by pm \$1 pd to 209 in v 9; Mary Dewey by pm \$1 pd to end v 7; J W Nixon \$1 pd to 181 in v 8; S Collins 50c pd to middle v 8; L Fisher 50c pd to middle of v 8; L Jackson \$1 pd to end v 8; Elizabeth A Bagley \$2 pd to end v 8; A C Knowlton by pm \$1 pd to 207 in v 8; B C Elliot by pm \$4 pd to end v 8; G W Whiting \$2 pd to 184 in v 8; J S Hayes; pm Walpole N H; pm Erwing Ms; R Deveraux; CBenns \$20; GS Miles; DBurgess \$18; Anthony Pierce \$25; B Swasey \$10; W D Follen \$3; pm Ripley Ms; D Z Baker; C Ransom; Wm Beckwith; E Burnham \$2 44c; W F Palmestock; E Shepherd \$2; L Kimball \$10; E P Richardson \$3; J Curry Liverpool England; E W Goff; CB Hotchkiss \$2; H Lunt \$1; R Cutter \$1; R Plumer \$5; Joseph Fairbanks; A Clapp; H B White \$1; A B Wood; John Aikin \$1; J Hall \$1; O B Griffin \$4; W Ordway \$3; pm Gilford N H; N Whiting; N Southard; Moses Cheney; A Every and C C Tucker \$2; Wm Rogers \$20; P D Lawrence money all right; G W Clement; E M Robinson; Nancy K Crane; P S McCrackin \$3; J S White; J Pope, all right; pm SoHadley Canal \$2; H Newton \$5; S Baldwin \$2; J W Spalding; W Ordway \$3.

Several names necessarily deferred.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. VIII. NO. 13.

Boston, Wednesday, November 6, 1844.

WHOLE NO. 183.

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THE TREE OF LIFE.

It stood in Paradise—a noble tree,
Whose fruit imparted immortality.
In man, Jehovah this rich gift bestowed,
And thus his tender love and kindness show'd;
Freely he might partake, and ever live—
What greater blessing could his Maker give?
Yet though so great, he spurn'd this granted good,
And chose in sin to taste forbidden food:
Alas! the curse—debar'd this precious tree,
No hope remained of immortality;
Frail mortal being; doom'd to endless death,
While God prolonged at will his feeble breath.
Curs'd of the Lord, shut out from all the joy
That reign'd in Eden pure, without alloy;
Dying, and hast'ning onward to decay—
Oh! what could this most dreary progress stay?
A ransom came—Jehovah sent his Son
A sacrifice for sin. The plan begun,
Was not to cease, till that which had been lost
Was back restored, howe'er so great the cost.
In the blest gospel, "life is brought to light,"
Eternal life greets now the raptur'd sight
Of him who trusts in Christ's atoning blood,
And takes the gift that's proffer'd him of God.
Transplanted now, in the bright world to come,
Which is the "Pilgrim's" everlasting home;
The tree of Life, that choice, celestial prize,
To faith's pure eye still blooms in Paradise.
On either side of that great stream which flows
Like crystal clear, luxuriant it grows;
Twelve different fruits it yields of choicest kind,
And in its leaves the nations healing find.
Most blessed hope! All they that overcome,
Who live in view of that eternal home,
"Shall have a right" to the exalted tree,
And "mortal put on immortality;"
And all who will, while still 'tis called to-day,
May turn from sin and endless death away;
To Jesus look, and in his name believe,
And this great gift, eternal life, receive.

A. C. J.
Cleveland, O. Sept. 20, 1844.

The Second Advent.

By A CANDID UNBELIEVER.

The Second Advent!—the coming of our Lord in person upon this Earth, with signs,

and wonders, and terrible judgments—the heavens rolling together as a scroll, the elements melting with fervent heat! The mighty consummation of all things at hand, with its destruction and its triumph—sad wailings of the lost, and rejoicing songs of the glorified!—From this over-swarming hive of industry—from these crowded tread-mills of gain—here were men and women going out in solemn earnestness to prepare for the dread moment, which they verily suppose is only a few months distant,—to lift up the warning voices in the midst of scoffers and doubters, and to cry aloud to blind priest and careless churches,—“BEHOLD, THE BRIDEGROOM COMETH!”

It was one of the most lovely mornings of this loveliest season of the year—a warm, soft atmosphere—clear sunshine falling on the city spires and roofs—the hills of Dracut, quiet and green in the distance, with their white farm-houses and scattered trees;—around me the continual tread of footsteps hurrying to the toils of the day—merchants spreading out their wares for the eyes of purchasers—sounds of hammers, the sharp clink of trowels, the murmur of the great manufactories subdued by distance!—How was it possible, in the midst of so much life, in that sunrise light, and in view of all abounding beauty, that the idea of Death of Nature—the baptism of the world in fire—could take such a practical shape as this? Yet here were sober, intelligent men, gentle and pious women, who, verily believing the End to be close at hand, had left their countingrooms, and workshops, and household cares, to publish the great tidings, and to startle, if possible, a careless and unbelieving generation into preparation for the Day of the Lord, and for that blessed Millennium—the restored Paradise—when, renovated and renewed by its firepurgation, the earth shall become, as of old, the Garden of the Lord, and the saints alone shall inherit it.

Very serious and impressive is the fact, that this idea of a radical change in our planet, is not only predicted in the Scriptures; but that the Earth herself, in her primitive rocks and varying formations, on which are lithographed the history of successive convulsions, darkly prophesies of others to come. The old poet-prophets, all the world over, have sung of a renovated world. A vision of it haunted the contemplations of Plato. It is seen in the half-inspired speculations of the old Indian mystics. The Cumæan Sybil saw it in her trances. The apostles and martyrs of our faith looked for it anxiously and hopefully. Grey anchorites in the deserts, worn pilgrims to the holy places of Jewish and Christian tradition, prayed for its coming. It inspired the gorgeous vision of Augustine's "City of God." In every age since the Christian era—from the caves, and forests, and secluded "upper chambers" of the times of the first missionaries of the Cross—from the Gothic temples of the middle ages—from the bleak mountain gorges of the Alps, where the hunted heretics put up their expostulation, "How long, O Lord, how long?"—down to the present time, and from this Derry

campground, has been uttered the prophecy and the prayer for its fulfilment.

How this great idea manifests itself in the lives of the enthusiasts of the days of Cromwell!—Think of Sir Henry Vane, cool, sagacious statesman as he was, waiting with eagerness for the foreshadowings of the Millennium, and listening even in the very council hall, for the blast of the last trumpet. Think of the Fifth Monarchy men, weary with waiting for the long desired consummation, rushing out with drawn swords and loaded matchlocks into the streets of London, to establish at once the reign of King Jesus. Think of the wild enthusiasts at Munster, verily imagining that the Millennium reign had commenced in their city! Still later, think of Granville Sharpe, diligently laboring in his vocation of philanthropy, laying pains for the slow but beneficent amelioration of the condition of his countrymen and the world, at the same time maintaining, with the zeal of Father Miller himself, that the earth was just on the point of combustion, and the Millennium would render all his benevolent schemes of no sort of consequence!

And after all, is the idea itself a vain one? Shall to-morrow be as to-day—shall the antagonism of Good and Evil continue as heretofore, forever? Is there no hope that this wide-world prophecy of the human soul, uttered in all climes, in all times, shall be fulfilled? Who shall say it may not be true? Nay, is not its truth proved by its universality? The hope of all honest souls must be realized. That which through a distorted and doubtful medium shone even upon the martyr-enthusiasts of the French Revolution—soft gleams of heaven's light rising over the hell of man's passions and crimes—the glorious ideal of Shelley, who, atheist as he was, through early prejudice and defective education, saw the horizon of the world's future kindling with the light of a better day,—that hope and that faith which constitute as it were the world's life, and without which it would be dark and dead, cannot be in vain. —*Middlesex Standard*.

The celebrated John Lock, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relations of all its parts. He every day made some discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, was—"Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author—Salvation for its end—and Truth, without any mixture of error, for its matter."

From the Midnight Cry.

Reports and Rumors.

Since our last paper, which was dated Oct. 19th, the daily prints, here and elsewhere, have eagerly seized upon the many flying reports and rumors which could be made instrumental in exciting contempt, pity, or indignation towards those who were looking for Christ's speedy coming. Feeling that we had acted conscientiously, and having confidence that our brethren had done so, we have paid little attention to them, and scarcely read the paragraphs in the papers. We felt the trust in God which Jeremiah expressed: (20: 10, 11.) "I heard the defaming of many on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and take our revenge on him. But the Lord is with me, as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail."

In this city, Br. Abraham Riker, a well known shoe dealer, in Division st. who was many years a class leader in the M. E. Church, closed his store and spent considerable time in distributing papers, attending meetings, and warning others. It was soon reported that he was scattering his goods in the street, and crowds of people assembled around his doors at night, and the report soon went abroad that he had killed himself, and a minister in a neighboring town in New Jersey repeated it from the pulpit. The coroner actually called at his house to hold an inquest; but he found him in health and in his right mind. He declared that he was too anxious to behold his coming Savior to commit suicide.

It was asserted that he had been sent to the insane asylum, and some said they had conversed with those who had seen him there. Even Mrs. Child, in one of her letters from N. York, to the Boston Courier, was betrayed into the following statement:

"A shoemaker in Division st. began to give away all his stock; but his son came in during the process, and caused him to be sent to the insane asylum till the excitement of his mind abated."

Judging from these false statements which have grown out of this single case, we may infer that most of the extravagant stories which have gone abroad, are of a similar character.

It was currently reported in Philadelphia and elsewhere, that Br. Storrs was found dead in his bed, on Lord's day morning, Oct. 20th, and that he was buried in the evening. We are happy to say that the Lord has preserved his life and health up to the present hour. We have also heard a report that Br. Storrs had absconded with a large amount of money which had been placed in his hands. The truth is just the reverse of this. He has freely given for the relief of those who were in want.

Concerning our brethren in Philadelphia, the false statements have been numerous and painful. The correspondent of the Tribune, writing Oct. 24, says:

"Numerous are the stories in circulation relative to these poor deluded people. I have been informed that the scene presented on Tuesday and Wednesday, at their encampment in the vicinity of Phoenixville, was at times frightful. The shouts and screams of the women and children, together with the groans, lamentations and exclamations of the men, were of the most painful character, and calculated to excite feelings of commiseration for the miserable objects of heartless villany. Yesterday morning two small children were found in the encampment, it is said, perfectly cold, stiff and dead. Many grown persons were suffering severely, and many females were forced away with the object of saving their lives!"

"The same distressing scenes have also occurred near Darby, on the shores of the Schuylkill, and on the banks of the Wissahicon. In some cases they were without adequate provisions, while in most they were without sufficient clothing. Several lives are reported to have been sacrificed by the conduct of a set of heartless rogues, several of whose names I am prepared to give."

The Philadelphia Inquirer said,—"It is reported upon good authority, that one of their preachers has gone to parts unknown, with nineteen hundred dollars, which had been in the treasury."

The Ledger, on publishing the same thing, merely referred to "rumor" as their authority; but that rumor was copied into nearly or quite every daily paper in this city. In reference to these stories we addressed a letter of inquiry to a brother in Philadelphia, who replied as follows:

"Dear Br. Southard,—In answer to your letter of Oct. 25, I would say that on Monday, Oct. 21, some of the brethren and sisters left Philadelphia early

in the morning, in obedience, as we then thought, to the teachings of Christ in his reference to Lot. See Luke xvii. 28—30. Sister Minor and myself took the lead in the matter. I should think the whole number that went out, including children, to be about one hundred and fifty. We encamped in the field of one of our brethren, on the Darby Road, about four miles from Market st. Bridge. We had two large tents, and being quite near the house of our brother, and also within a short distance of several country stores, we obtained all the necessities we wanted. The next morning, (Tuesday) my faith in the pretended vision of Dr. C. R. Gorgas entirely failed, and at ten minutes after 3 I laid myself on the floor in the house, and slept till 5. As soon as I could collect some of the most prominent brethren (together with sister Minor) I presented my views to them in regard to our situation. We then prayed over the subject. After we arose from prayer, I told the brethren what course we ought to pursue, and what I should do, namely, to advise the friends to consider the circumstances they were then placed in, then ask the Lord for direction. I told them that I had funds, and all who stood in need should be helped. I gave to each person the amount they asked for, and remained on the ground till arrangements were made for all. Some few persons took boarding at a farm house near by. Some twelve or sixteen went farther on. The remainder returned to the city with their families. In the course of the week most of the persons who went farther on, returned to the city, and arrangements have been made to bring the rest in.

I now wish to say, so far as my knowledge extends, and I think my opportunity for knowing is as good as that of any person in or out of the city of Philadelphia, that there was no death or sickness among any who went out with us on that occasion, and I think there can be no grounds for the reports that are in circulation, of the brethren and sisters throwing money into the streets, and along the road.

The rumor that a professed brother had absconded with \$1900, I presume must have referred to myself. For the last 18 months I have acted as treasurer of the Philadelphia S. A. Association, and have kept an account of all the receipts and disbursements up to Oct. 11, 1844, and reported weekly to the General Committee. For ten days, during the intense excitement, when many persons were handing to me various sums of money to be given to brethren standing in need, the great number of applicants at the close of each service, made it impossible for me to keep any regular account of the money received or given out. I have been asked what amount of money I received during those ten days. My reply has been, according to my best judgment, not more than fifteen hundred dollars, or less than twelve. Many of the sisters were anxious to have me dispose of their property and household goods, but I declined so doing in every instance. Had I been so disposed, I could have had a large amount of money. I do not expect to remove from the minds of some their suspicions of my honesty, but I know how my conscience stands between me and my God, and to him I trust I am ready to give an account. In every instance I appropriated the various sums according to the wishes of the donors and my best judgment. After making the distribution at the camp, I found I had but \$3 50 left. When I left the camp ground I thought it my duty to go and see the brethren at Landisville and Middletown. On my return to Philadelphia, at Landisville, I found I had not sufficient to take me to this city. Bro. Prideaux gave me funds to pay my expenses home. I then found I had but fifty-five cents, but I can trust in the true and living God, and I know that if I will use the means he will provide for all my wants. I am fully persuaded that I should have not gone out of the city had I not have been under a mesmeric influence. If I have injured the feelings of any of my dear brethren and sisters, I ask their forgiveness.

Yours in the blessed hope,

GEORGE GRIGG.

P. S. The General Committee of the Advent brethren of Philadelphia have distrusted the city, and notified our brethren and sisters who are in want to apply for help. We also advise all who are able to work, to be diligent in business, so far as the wants of themselves and families may require.

Brother Teall, who went to Philadelphia on Saturday last, has given us the following:

Dear Brother Southard,—I was in Philadelphia last Lord's day, & met with the brethren in Julianna

street chapel. Considering the late occurrence, I should think they are in a very good state of mind, and firm in the belief that the Lord will very soon appear to their deliverance. From all I can learn, the account given you by Brother Grigg is strictly correct. I hope it will be a lesson to all to follow the "sure word of prophecy" only. That only is safe. That shows us plainly that the next great event is the coming of the Lord to judgment, and that we have reason to expect it every day. It also instructs us how to be ready. I am therefore daily looking for him.

H. V. TEALL.

New York, Oct. 29, 1844.

A CONFESSION.

I confess that I have been led into error, and thereby have led others astray, in advising advent believers to leave business entirely and attend meetings only; though I have usually qualified that advice by excepting business "absolutely necessary for present necessity." While I am fully satisfied that most professed Christians are conducting in an antichristian manner in striving to lay up treasures upon earth, and thereby are unprepared to meet the Lord, yet I believe it is the bounden duty of all, who are not prevented by sickness or the infirmities of age, to be diligent in some lawful employment. Not to be so, as really disqualifies them for an admission unto the kingdom of God as any other sin: nor is it any excuse for them that they have enough of this world's goods already; for they are only stewards for God and he requires of them to obey the solemn charge, 1 Tim. 6: 17—19, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Also they should remember the apostle's testimony, verses 9 and 10 of the same chapter. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some covered after, they have erred from the faith, and perished themselves through with many sorrows." Likewise the caution of our Lord, Luke 21: 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

While I thus call the affluent to their duty, I must also point all to the testimony of inspiration, 2 Thess. 3: 10—12. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." This injunction can never be abrogated by the opinions of inspired and fallible men, however plausible may be our reasoning. But let all beware that they enter not into schemes and plans reaching far into the future. Our Savior has taught us to pray only for "daily bread:" all projects, therefore, for laying up for years to come, are unscriptural, anti-christian, and a practical denial of allegiance to Jesus Christ, the KING of KINGS, who has positively prohibited our laying up treasures upon earth. See Matt. 6: 19—21.

The few days that are now left us, let all return to their employment, if it was an honest one, or seek such as can be engaged in with a good conscience, that we may provide for our own, specially those of our own

house; knowing that if we do not this, we have "denied the faith, and are worse than an infidel." See 1 Tim. 5: 8: Deeply do I regret that I have given countenance to the delusion, that any should wholly abandon business. But, while we anew return to our duty in this respect, let us all remember and heed the solemn warning, (Rev. 16: 15,) "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Having obtained "garments," let us beware, lest, by any means, we now suffer ourselves to lose them in this solemn period.

Pray for me, dear brethren; and may the God of all grace "keep you from falling, and present you" and me "faultless before the presence of his glory with exceeding joy." Jude 24. GEO. STORRS.

NEW YORK, Oct. 29, 1844.

P. S.—One word of advice to our dear brethren in this city, which I hope will be received, as I trust it is given, in the spirit of love. In my judgment, our visits at the office of the "Midnight Cry," should be only when we have business necessary to be attended to there; and these should be as short as possible. Spending our time there in speculation on the Scriptures, or disputation on any subject, I fear, will disqualify rather than prepare us for an admission into the kingdom of God. c. s.

Neglecting Business.

In the catalogue of evils said to result from a belief from Christ's coming at the door, this stands prominent in the newspaper paragraphs—for a love of money is characteristic of these last days. It is true, a man may leave his business for months, and spend hundreds, and even thousands, in a summer excursion for pleasure, and no complaint is uttered: and stirring appeals are put forth daily, to stimulate farmers and mechanics to spend time and money in politics; and millions have been induced by these appeals, not only to leave their business, but to neglect all religion, and become intoxicated with excitement.

But, when a man makes a sacrifice for his faith, the world (in which a faith in Christ's coming is almost extinct,) regards him as crazy. The New York Sun of Oct. 21, contained a letter which it introduced (under the head of "Ludicrous Mistakes of the Millerites,") with the following editorial remarks:—

"We have received the following highly interesting letter from the Rev. Dr. Dowling, who is well known to the public, as the author of the 'Reply to Miller,' a talented publication which was extensively circulated in the years 1842 and 1843, which was the means of saving thousands from the delusions of Millerism. The Dr. was then pastor of the Pine street Church, Providence, but is now settled in this city, as pastor of the Berean Baptist Church."

The letter represents us as being ignorant that the Jews reckon their seventh month as commencing in September. It also contains the following paragraphs:

"The leaders in this miserable delusion are worthy of the contempt with which they cannot fail to be regarded by every honorable mind. I can conceive of no conduct more dishonorable and mean than that of prevailing upon weak-minded and ignorant, but in many instances well-disposed and pious persons, to part with their little savings, their worldly all, with the false pretence that these pretenders know the time of the end of the world, and that it will take place on Wednesday next. It is not for me to say what is done with the vast sums thus placed at the disposal of these men; but this I know, that multitudes of simple-hearted people have been induced to give up their business, and part with their little all, upon the strength of these assurances."

"The fact is, the seventh Jewish month began with the new moon in September, and ended with the new moon in October: and, as before remarked, the 10th day corresponded with the 23d of September last—and we are now, therefore, in the eighth Jewish month. Judging from the events of the last few days in connection with this delusion, we may expect that as the designated day approaches, the tide of fanaticism and insanity will rise higher and higher, and there will be more and more instances of the sacrifice of property, desertion of families, and departure of reason from its throne, unless these poor, deluded dupes are convinced of the pitiable ignorance and ludicrous mistakes of their leaders. I have therefore, from sheer pity for the victims of this imposture, prepared this article, and I am satisfied you will be conferring a blessing upon poor suffering humanity, by giving it an insertion in your widely circulated journal."

Yours, respectfully, JOHN DOWLING.

With regard to the cruel insinuations in reference to the vast sums placed at our disposal, we are ready to give an exact account—not of "VAST SUMS"—nor even of a large sum—but of every cent which we have received, and which has been faithfully appropriated according to the wishes of the donors, either in relieving the poor, or in publishing papers, which we have circulated to arouse the multitudes to prepare to meet the Lord.

We have advocated no waste or destruction of property; but we have felt that we and our brethren had a right to a little respite from the engrossing cares of this world, in view of what we firmly believed. But, let us hear Mr. Dowling himself. In his "Reply to Miller," first published in 1840, he says:

"The truth or falsity of this doctrine is a consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me—'Sir, if this doctrine is true, we certainly ought to know it; and to whom are the Christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious jubilee dawns.' Were this doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets, and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! FORSAKE YOUR SHOPS, AND FARMS, AND ALL SECULAR PURSUITS, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal. It is not therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be A MOST CRIMINAL NEGLECT in not sounding such an ALARM were this doctrine true."

To us, the evidence was satisfactory—but none of us were so fanatical as Mr. Dowling would advise us to be, if it was satisfactory to him. But, we rejoice that man is not our judge. The Lord knows with what motives we have acted, and he is causing our disappointment, (which we believe will be but short,) to work for good. In him we trust.—Mid. Cry.

⚔ A WARNING FOR INFIDELS.—We learn from the New York Republic that on Friday evening the 19th ult, on board the packet boat Onondaga, a man died in the following sudden

and awful manner. He had taken the liberty to avow himself an Infidel, and to pour the most horrid anathemas upon Christianity and its Author, and was exceedingly enraged against any that dared to reprove him. While engaged in this wickedness, and while in the very act of cursing the followers of Christ, he fell upon the deck of the boat, and instantly expired. All present says the individual who gave us the facts in the case, were admonished of the truth of that declaration: "God is not mocked."

The E. Kingston Camp-meeting, of 1842.

By J. G. WHITTIER.

Three or four years ago, on my way eastward, I spent an hour or two at a camp ground of the Second Advent in East Kingston. The spot was well chosen. A tall growth of pine and hemlock, threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. Several hundred—perhaps a thousand people were present, and more were rapidly coming. Drawn about in a circle, forming a back ground of snowy whiteness to the dark masses of men and foliage, were the white tents, and back of them the provision stalls and cook shops. When I reached the ground, a hymn, the words of which I could not distinguish, was pealing through the dim aisles of the forest. I know nothing of music, having neither ear nor taste for it—but I could readily see that it had its effect upon the multitude before me, kindling to higher intensity their already excited enthusiasm. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet, but with the green boughs of the sombre hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had all the terrible distinctness of Anelli's painting of the "End of the world."

Suspended from the front of the rude pulpit, were two broad sheets of canvass, upon one of which was the figure of a man—the head of gold—the breast and arms of silver—the belly of brass—the legs iron, and feet of clay,—the dream of Nebuchadnezzar! On the other were depicted the wonders of the Apocalyptic vision—the beasts—the dragons—the scarlet woman seen by the seer of Patmos—oriental types and figures and mystic symbols translated into staring Yankee realities, and exhibited like the beasts of a travelling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil Dragon, describes him as

"Swindling the scaly horrors of his folded tail."

To an imaginative mind, the scene was full of novel interest. The white circle of tents—the dim wood arches—the upturned, earnest faces—the loud voices of the speakers, burdened with the awful symbolic language of the Bible—the smoke from the fires rising like incense from forest altars—carry one back to the days of primitive worship, when

"The groves were God's first temples; ere men learned
To hew the shaft, and lay the architrave,
And stretch the roof above it."

The learned Father Paul read over the Greek Testament with so much exactness, that, having accustomed himself to mark every word after he had fully weighed the import of it, he, by going over it, and observed what he had passed in a former reading, grew up to such ripeness, that every word in the New Testament was marked.

THE ADVENT HERALD.

BOSTON, NOVEMBER 6, 1844.

TO THE PUBLIC.

THE SECOND ADVENT—MR. HIMES' STATEMENT.

I have been unwilling to obtrude my private affairs upon the attention of my fellow citizens, but having been grossly assailed, in some of the papers of this city, and suffering in my reputation by the gossip which is afloat, I now appeal to you, believing that all good and candid citizens, will be disposed to give their attention to the testimony I may present; and that however unpopular my religious faith may be, they will award me the same justice they would ask for themselves under the same circumstances.

The "Boston Post" speaking of us says.—

"We have attended their meetings and owe it to truth to say that we sincerely believe the principal agents in producing this excitement are unprincipled men; perfectly conscious of the absurdity of the opinions they inculcate, and entirely reckless of the injury they inflict, if they can only turn the evil to their pecuniary benefit."

By paragraphs and statements, similar to the above in some of the other papers, and by the more private falsehoods which have been busily circulated, the populace have been excited, so that we are denied the privilege of meeting in our own house of worship, according to the dictates of our consciences, without being interrupted by some of the far famed lovers of good order who inhabit this city.

At first I was not inclined to give any heed to the slanders and gossip in circulation; but these rumors have become so magnified, that it appears as though

"Every one who heard them had added something new,
And every one who told them, made additions too:—
On every ear they spread; on every tongue they grew."

I have been represented as dishonest, speculating out of the fears of the community, a disturber of the peace, as duping the unsuspecting, and obtaining money under false pretences,—soliciting it for public purposes, and appropriating it to private uses.—I have been reported as having absconded, not only to England, but also both to Canada and Texas; and also as being liable to arrest under warrants already issued; as having been arrested and confined in Leverett street jail, and as having committed suicide; and it has also been said that I have accumulated great wealth, have sold vast quantities of jewelry, and possess farms and hold money at interest. Such and similar stories have been very industriously circulated to defame my character, vilify my motives, and falsify my actions.

To all this, I would say, that if I have wronged or defrauded any man, I will restore him four-fold; and if any have been thus defrauded, by any thing which I have solicited from them, or if I have ever advised them, in public or in private, to any course by which they have become impoverished, they are requested to make their case known to the public. And those who may have embarrassed themselves by acting, contrary to my advice, my warnings and teachings, cannot reflect upon me. Also, if I possess anything which is not consecrated to the Advent cause, the public shall be welcome to it. All "Registers of Deeds" are therefore, requested to report any real estate on record at their respective offices; and all holders of any money from me, at interest, are requested to report to the public forthwith. The friends of this cause have been very generous in their assistance, but my books at the office are kept by faithful and tried men, and exhibit

the condition of my affairs, and the manner in which I have conducted my business. The receipts from donations, and disbursements of the same, are recorded with the same care, as they are at the Missionary Rooms, or at the offices of the Tract & Bible societies, &c. My books, which shall be open to the inspection of all proper or interested persons, show that not only the donations to the cause have been faithfully disbursed, in accordance with the wishes of the donors, but that also the very earnings of my office—the profits of the Advent Herald, and of the publication and sale of books, have been appropriated to the advancement of the advent cause. My deposits have been made at the "Merchant's Bank," and if I have had money deposited there in a larger amount, or drawn it out in sums otherwise than the regular transaction of my business would naturally render necessary, the officers of that bank are requested to publish it to the world. And if I have money on deposit in that, or in any other bank, they are requested to make it public. My printers, bookbinders, stereotypers, lithographers, paper makers, &c., are none of them connected with the Advent cause, and are among the most respectable business men, in Boston; and I refer the public to them, viz:—to Messrs. Grant & Daniels, Dow & Jackson, George Curtis, Wm. H. Hill, Thayer & Co., George Gould, &c to ascertain if my business transactions, with each and all of them, have not been of the most upright and honorable character, and whether in all their intercourse with me, I have manifested a character, like that which these stories, if true, would fasten upon me. And I also wish to refer the public to my agents and friends in Rochester and Buffalo, N. Y., Cincinnati, Ohio, and New York city; in all of which places are depots of our publications, the proceeds of which to the amount of some thousands of dollars, it is well known, have been appropriated to the advancement of the cause, and not to my personal benefit.

In relation to the reports so generally circulated by the "press" and otherwise, as the "fruits of Millerism,"—of insanity, suicides, and the breaking up of families, with poverty, distress, &c., as a general thing, we know from personal observation, and an extensive correspondence, that they are, most of them, unfounded; and those which have any semblance of truth, are greatly distorted and exaggerated. That there have been cases of extravagance, as in all great movements, no one will deny; but these have been caused by influences, over which we had no control, and against which we have ever entered our most solemn protest. And although in this late movement, many have left their secular callings, yet it is well known to Adventists, that this course has been contrary to our whole advice and our teachings, while we have been engaged in this cause. When we found those who felt that they could not consistently continue their business, that they might the better prepare for the coming of the Lord, we advised them to make the most judicious arrangements, and leave themselves unembarrassed by the cares of the world; but in all cases we exhorted them to fulfill every obligation to their fellow-men, as well as to their God. And should there be found cases of poverty or distress among us, provision has been made in the respective towns and cities, for the supply of their wants, by our Advent friends; who will not permit such to be dependent upon the scornors of our hope. I thus throw open my whole heart to the severest scrutiny, and shrink from no investigation before any tribunal, human or divine.

As a specimen of the statements which are in circulation, I give the following article which appeared as editorial in the "Boston Post" of Saturday morning, Oct. 26th:—

"*Brother Himes.*"—A correspondent has furnished us with some facts illustrating the selfishness of the leaders of the second Adventists. The wife of an aged colored man has given \$2000 to the cause, and left her family poor. A grocer on Pleasant street disposed of about \$500 in the same way, and a carpenter on the Tremont road gave the like amount—all he had. Himes, it is said, has disposed of considerable quantities of old jewelry and silver—"contributions"—at different stores in the city where they deal in such articles. Several women who kept boarding houses have been induced to dismiss their former lodgers and take in second adventists, free of cost, and have thereby greatly embarrassed, if not completely ruined themselves, in a pecuniary point of view. It is said that Himes preached somewhere in the city last Sunday; but he and his followers are very secret about their places of meeting. The public indignation is so much excited against Himes that we think it would not be prudent for him to give a general notice of his movements."

The above article contains no less than six charges, viz:

1. That the wife of a colored man has given to the cause \$2000, leaving her family poor.
2. That a grocer, on Pleasant street disposed of \$500 in the same way.
3. That a carpenter on Tremont road had given a like amount—all he had.
4. That I have disposed of considerable quantities of old jewelry, &c. at different stores.
5. That several women who kept boarding houses have been solicited to dismiss their lodgers to their embarrassment, if not ruin. And,
6. That we are secret about our places of meeting.

We wish to use no hard language respecting those who speak falsely of us, nor to retaliate upon them in any way: we only ask of them simple JUSTICE. We cannot believe that Mr. Greene, the editor of the "Boston Post," would knowingly publish falsehoods respecting us; and we still believe that when he shall see the truth in the case, he will be prompt to make the "amende honorable."

In proof of the groundlessness of these respective charges, I will present the following correspondence and testimony.

DEAR BR. HIMES,—On reading the above article in the "Post" of the 26th inst., I determined,—as I supposed you would have no time or disposition to notice the reports in circulation, being continually engaged in the discharge of your necessary duties—to ferret out and ascertain the truth of the charges therein made. I informed Mr. Greene that they were false, who kindly offered to publish a correction. In ascertaining the truth of these charges, I have learned that certain individuals, whose names need not be made public at this time, have conspired against you, and are endeavoring to find cases of disaffection among those who have professed to be friendly, or have aided the cause by voluntary contributions. And they have importuned individuals to testify against you, that they might sustain a criminal action on the charge of your obtaining money under false pretences. But thus far they have failed; and those importuned are indignant at such a vile and malignant conspiracy to destroy your reputation. As your character is suffering on this account, I will lay before you the following correspondence, which you are at liberty to use as you please. Yours, &c.

S. BLISS.

Boston, Oct. 30th, 1844.

FIRST CHARGE.

The case of the colored man who has been impoverished. BR. WM. RILEY.—A report has been busily circulated that you have lost, by your wife's giving to the Advent cause, a large sum of money. The "Congregational Journal," of Oct. 17, publishes it as of one "engaged in purchasing second hand clothing and in repairing and selling it."

The "Boston Post" of Saturday morning, October 26th, says that "the wife of an aged colored man has given \$2000 to the cause, and left her family poor." I therefore wish to inquire whether you know of any one among your colored brethren besides yourself, to whom these stories can have reference? Also, have you ever been solicited by any

of the Adventists for any money? Have you ever given, or lost by your wife's giving to them any amount of money? And, also, how much have you given to them? Yours, &c. S. BLISS.
Boston, Oct. 28, 1844.

BR. BLISS.—I know of no one else to whom these stories can apply; and they must refer to me, because quite a number have been to me to inquire about it, and wanted I should go to the Mayor. Br. Himes, nor any of the Adventists ever came to me for money. I had, four years ago, about \$1800, which my wife had the care of. Since that we have had sickness, and five deaths, and great expenses in the family, and have not been as prudent as we might have been in our expenses, so that it is now gone; but I own my house, rent a part of it for \$112 dollars a year, have a shop of goods at 22 Brattle street, and don't owe a dollar on them, and am not suffering. My wife and I gave three dollars towards building the Tabernacle, and since then all we have given to any of the Adventists, or the cause, is occasionally a little in the penny collections. I am sorry that I have been able to give so little; we have paid more for other religious causes. As we cannot write, our daughter* has written this for us as we have directed her; and she will write our names to this, and we will sign our marks.

WILLIAM RILEY, X

ELIZABETH RILEY, X

I have written the above as my parents directed.

SARAH JACKSON.

I am witness to the above,

JAMES NELSON.

Boston, October 28th, 1844.

* His wife's daughter by a former husband.

If there is any other colored man about whom such stories are current, will any responsible man give the facts over his own name, to the public.

SECOND CHARGE.

The case of a Grocer in Pleasant Street.

BR. J. BUFFUM.—In the "Boston (Morning) Post" of the 26th inst. an allusion is made to "a grocer on Pleasant st.," who "disposed of about \$500 to the Advent cause," and which is published as "a fact illustrating the selfishness of the leaders of the Second Adventists." As you closed your store for a few days, as such a story is current respecting yourself, and as you are the only one on Pleasant street to whom allusion can be made, will you inform me whether any of the "leading Adventists" have ever solicited anything from you; or whether they have received anything, to any amount, from you, without giving you an equivalent? Will you also inform me whether you know of any one in your street besides yourself, to whom that allusion can apply.

Yours respectfully,

Boston, Oct. 28, 1844. S. BLISS.

BR. BLISS.—In reply to yours of the 28th inst. I will remark that the grocer alluded to in the "Post" must be myself, as I am the only grocer in this street, who is to my knowledge an Adventist. I have never given for the Advent cause more than I always gave for religious purposes before I was an Adventist. I have never been solicited by them for money or anything else. I have never given Mr. Himes anything, except on one occasion, when I handed him 50 cts for Br. Jones; nor have I suffered at all, in myself or family, by my connection with the Advent faith.

JOSHUA BUEFUM.

Boston, Oct. 28, 1844.

THIRD CHARGE.

The case of a Carpenter on the Tremont Road.

BR. J. EVANS.—The "Post" of the 26th inst. asserts that "a carpenter on the Tremont Road" has given away \$500, "all he had," to the Advent cause. As you are doubtless the one referred to, being the only carpenter on that road who has been particularly interested in the Advent cause, permit me to inquire if the "leaders" of this cause have ever solicited any donations from you; or whether they have ever received such from you? and whether there is any one else to whom that allusion can be made? Respectfully yours,

Boston, Oct. 28, 1844. S. BLISS.

BR. BLISS.—In reply to your enquiries, I would say, that the reference in the "Post" is doubtless to

myself, many having been to me to inquire about it; but I have never given any large amount to the Advent cause—not twenty dollars a year for the last five years, what I always gave for religious purposes; and the story is not true. The leaders of the cause have never solicited me for money.

JOHN EVANS.

Boston, Oct. 28th, 1844.

FOURTH CHARGE.

The disposal of old jewelry at "different stores."

MESSRS. DAVIS, PALMER & Co.—Sirs:—In the "Post" of the 26th inst., in an article headed "Brother Himes," is the following paragraph:—

"Himes, it is said, has disposed of considerable quantities of old jewelry and silver,—contributions—at different stores in the city where they deal in such articles."

It is also currently reported in this city that Bro. Himes has disposed of immense quantities of jewelry.

As in the Advent cause, as well as in the Missionary, Bible, and all other religious causes, some old articles of jewelry have occasionally been given in; and as all which has been received through the office of the Advent Herald, or by Bro. Himes, has been disposed of at your store; will you have the goodness to inform me of the probable amount which you have purchased of him, or from his office, during the past six months, or even during the last five years? And also whether such purchases have been greater than you are in the habit of making of other persons? Yours respectfully,

S. BLISS.

Boston, Oct. 28th, 1844.

MR. S. BLISS.—Sir:—In reference to the purchase by us of old jewelry, &c. from yourself or Mr. Himes, we can only say that we are almost daily in the practice of buying small quantities which do not appear on our books, unless we have open accounts with the parties who bring it in. Never having kept any account of purchases from you, it is impossible to state precisely, how much you may have sold us during the time specified; but we have no recollection of having bought a single lot during the past six months, and do not believe that the amount of two hundred dollars worth has been offered us by Mr. Himes, yourself, or your friends during the past five years.

Respectfully yours, DAVIS PALMER & Co.

Boston, Oct. 28th, 1844.

If there are any other dealers in jewelry who have made purchases of me they are requested to state the facts to the public.

FIFTH CHARGE.

Inducing "several women" to relinquish their boarders, to their pecuniary embarrassment.

SISTER HEDGE.—The "Post" of Saturday morning—the 26th inst. publishes that "several women, who kept boarding houses, have been induced to dismiss their former boarders, and take in Second Adventists free of cost, and have thereby greatly embarrassed, if not completely ruined themselves in a pecuniary point of view."

As you are the only Adventist in the city, who, to my knowledge, has dismissed her boarders, will you inform me whether any of the "leading Adventists" ever persuaded, or attempted to persuade you to any such course; or if you have been actuated by the advice of others? Will you also inform me if you have been in any way "embarrassed" by the "inducements" of "Adventists?"

Respectfully yours, &c.,

S. BLISS.

Boston, Oct. 28th, 1844.

BRO. BLISS.—As you are doubtless correct in supposing me the only lady in the city, who has seen fit to dismiss her boarders, and receive into her house friends of the Advent, I must be the person referred to in the "Post."

In reply to your questions, I have never in any instance thought it necessary to inquire of the public, whether I had the right or ability to take boarders or lodgers into my house; or whether I might dismiss them. Nor have I been solicited or influenced by the Advent leaders, or any other person; but have in this matter acted independently of any one.

It will be time to say I am embarrassed by so

doing, when I fail to meet my bills, or pay my rent.

Yours respectfully, ELIZABETH G. HEDGE.

Boston, Oct. 28th, 1844.

If there are any other ladies to whom the statement in the "Post" has reference, will they inform the public of the true state of the case.

SIXTH CHARGE.

That we are secret in our places of meeting.

To this, I would reply, that since our meetings at the Tabernacle have been disturbed, we have held meetings in our own dwellings, at different places; but that they are secret is as true as are all the other charges in the foregoing article. Thus the chapter of "facts," "illustrating the selfishness of the leading Adventists," vanishes into thin air. And if their "facts," are demonstrated to be thus groundless, what must their fancies be? Let the candid public judge.

Several gross and malicious slanders have been published in the "Olive Branch," and the "Times," of this city, and in the "Congregational Journal," of Concord, N. H., and also in several other papers, which we have on file; but we trust they will all be disposed to made due and seasonable reparation.

The papers have endeavored to make considerable out of a case of insanity in this city, referred to in the following correspondence:

SISTER HOLBROOK.—As various rumors are afloat, in the papers and elsewhere, respecting your husband's having been injured by the "Miller excitement," as they term it; will you inform me whether his derangement has been caused by it?—the report having been circulated to the injury of Mr. Himes and others.

Yours &c.,

Boston, Oct. 28, 1844. S. BLISS.

BRO. BLISS.—Yours of to day is received. In reply to your enquiries I will say that I think my husband's illness cannot be justly attributed to the doctrine of the Advent. For several years he has had turns of partial derangement, and was predisposed to insanity. He has never been particularly excited in reference to the Advent, but has been a believer in it for some years. He has not been particularly interested in the Advent meetings, since the end of 1843. He attended a Methodist camp-meeting at Eastham, in August, and came home somewhat excited. He was, a little before his derangement, greatly troubled lest he should be called to part with a little adopted son, whose parents wished to take him again; and his business, white lead painting, has been very prejudicial to his health; all of which, I think, have been the cause of his present derangement, and which cannot justly be attributed to the doctrine of the Advent, as has been published in the papers. My father, who is knowing to the above facts, unites with me in certifying to the same.

Yours, &c.,

SUSAN HOLBROOK.

I concur in the above statement of my daughter.

HUGH B. LOUGE.

Boston, Oct. 28, 1844.

A Bro. Williamson, in Medford, has been reported as having committed suicide, and left his family destitute:—He informs us that ten ship carpenters board at his house, who would not, if the family were very destitute. Bro. Riker, of New York city, on whose body the Coroner went twice to sit, is still very happy in looking for the Lord. Bro. Wyatt, of Dover, who has been reported to have poisoned himself to death, is also still well. Every other case of suicide and death that we have been able to trace—not excepting the two children which froze to death one night near Philadelphia,—are equally false;—and also every story about ascension robes, etc.

We have not thought best to notice, as yet, much of the gossip which is being circulated out of the papers: but one respecting a large package of

bills received from Adams & Co., may mislead some. We will therefore present the following :

MESSRS. ADAMS & Co.—Gents.—As there are various rumors in the city, respecting a large package of Bank bills you received from Philadelphia, Sunday morning the 20th inst., directed to J. V. Himes, and which you deposited in the Boston Bank for safe keeping over the Sabbath; will you have the kindness to give me the particulars of that case, that the public may better judge respecting its truth.

Respectfully yours, &c.,

Boston, Oct. 28, 1844.

S. BLISS.

MR. S. BLISS.—We received the package to which you refer, at the time specified. We supposed it was valuable, as it was done up like Bank bills, and deposited it with our other valuable packages in the bank for safe keeping, as is our custom, on the Sabbath. On Monday morning we delivered the package to you, you opened it in our presence, and it contained nothing but a single letter and a few newspapers.

ADAMS & Co.
C. HASKELL.

Boston, Oct. 28, 1844.

The above refers only to a small portion of the slanders in circulation respecting myself and associates. I have not time to notice them all now; but if any responsible person, knowing to any facts respecting them, will have the goodness to certify to the same over their own signatures, they will oblige myself and the public. Men always judge from a knowledge of facts; or, they judge out of their own hearts; and because they can conceive of none but selfish motives which would prompt themselves to embark in an unpopular cause, they judge that others must be actuated by the same. Those, therefore, who will be instrumental in circulating slanders respecting others, without endeavoring to ascertain the truth, only show to the world the true state of their own hearts.

I have seen fit, in the fear of God, to embark in the Advent cause. I am entitled to the same rights as are all peaceable citizens. The columns of the several papers published by myself during the last four years, are open to the inspection of all; and if a sentiment is there advanced, sanctioned by myself, at variance with the welfare of my fellow men, I bow to the sentence a just God may pass. It is for "the hope and resurrection of the dead that I am called in question;" and because I have continued "unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses, did say should come," I have been assailed by the vilest slanders the father of lies could invent. But when men are forced to resort to falsehood to oppose the truth, they show an utter absence of argument; and only strengthen the position they thus assail. In this whole movement I have never expected to avoid calumny. My Master has told me that "the world will hate you;" and "he that will live godly in Christ Jesus shall suffer persecution." But he has also said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven." I shall therefore consider it an honor from God, if I am counted worthy to suffer shame for His name; and whatever trials he may have in store for me, he has said, "My grace is sufficient for thee."

In behalf of myself and associates,

JOSHUA V. HIMES.

Boston, Nov. 1, 1844.

The American Board for Foreign Missions.

This body held its 35th anniversary at Worcester, in this state, commencing the 10th of September. According to the reports of the treasurer, its receipts the past year were \$8000 less than the preceding year; and the expenditures were \$13,000

more than the receipts. The Prudential Committee reported of their "missions," that "there has been no growth from without, and the vital power of our spiritual labors is therefore tending towards expansion." Speaking of the retirement or death of missionaries from the field, the report emphatically asks, "What will become of our cultivated lands, and our harvests, if we send out no more preachers annually than we have done of late?" It then adds, "There is danger of weakness and exhaustion in our agency, and every instance of success increases the danger;" and "the analogy of the past does not warrant the supposition nor the hope that many young pastors will leave their flocks to others, and go after the lost sheep in the wilderness."

Again it says:—"We cannot go on successfully at this rate; we shall find there are inherent and insuperable difficulties in the very nature and constitution of missions. As soon as the Spirit is poured out, these difficulties begin to appear. And never were there such indications of divine agency in the missions, or such glorious indications for the future, as now; never was there such an evident impossibility of going on to the results at which we aim without much larger funds."

"Upon the need of an increase of missionaries," it says:—"A strange panic has seized our young men preparing for the ministry; they fear there will not be the means of sending them out to the heathen, should they offer to go." Mr. Spaulding, who has just returned from his mission, says, "My hopes are by no means so sanguine as they were ten years ago: yet perhaps as much so as they ever ought to have been." He has been laboring in India, and says the heathen there have "a tradition that the present iron age will cease, and a golden age succeed it;" and that they are universally expecting the near approach of some crisis in their religious affairs, and they are feeling desirous to have it come." This expectation, however, he says, "finds no favor with the Brahmins; it comes too near their salaries." He says the Papists are "the same there as everywhere else." Where the Protestants have schools, they have "great zeal for education;" till they have "broken up" the Protestant schools, when there is an end of their efforts in that line."

Dr. Hawes, who has just returned from a tour to Asia, speaking of the mission in Greece, says: "It is inexpedient to make any further efforts for them at present. Twenty-seven missionaries have been sent there, ten thousand children instructed, five printing presses established, and two million copies of the Scriptures, and a million of tracts and books circulated; and now we can find only a small number as the fruits. The case has not a parallel in the world, where such an amount of means has been expended to so little purpose."

I. H. Perkins, Esq., of Philadelphia, said that, "if the business" of converting the world "be not more heartily engaged in" by the church, "I for one," said he, "expect to see her laid aside; her candlestick will be removed out of its place. God will suffer the church, as it now exists, to fall into chaos and ruin, and raise up to himself some new organization better adapted to the purpose."

Dr. Wisner said that "great riches hedge up the way of eternal life;" and that when men in years past would not disburse themselves through the natural outlets that God has provided, "God opened a mighty waste-gate;" and "almost in the twinkling of an eye, the accumulated wealth of Christians vanished into smoke at the touch of his finger." "Liberality," said he, "takes the poison out of riches."

In the annual report the Board says:—"Of one thing, however, we may be sure. Though we refuse to care for the heathen, the gospel will be preached. But it will be 'another gospel.' The

blind will become leaders of the blind. The Man of Sin is already in the field. While we reckon our missionaries by hundreds, he reckons his by thousands. If, therefore, we wait a few years longer, our work will be doubled upon our hands."

From the above gleanings, it will be seen that there is any thing but a prospect of the world's immediate conversion. How long will the Church labor amid discouragements, before she will discover that God has never designed to convert the world; but that his plan is to take out of the world a people for his name?

If the church would, instead of confining her efforts to narrow fields, send her messengers through the heathen lands, preaching the gospel to every creature, and proclaiming the hour of God's judgment is come, and call upon the heathen to accept the last offers of God's mercy; then God would bless their labors. But so long as she is aiming at what God has never promised, and neglects the accomplishment of what God has promised, she must expect disappointment, and find her energies exhausted. The Board have set apart a day in the future, which may never dawn, as a day of fasting for the conversion of the world. But God has spoken that the Man of sin will only be destroyed by the brightness of Christ's coming.

The late Movement.

This movement has been one of the most remarkable events of these last days; and is more important than any other which the progress of the Advent cause has witnessed.

Disappointed as we are in the result which we expected, we are nevertheless fully persuaded that God has been in it, and that He has wise ends respecting it. He has wrought a great, a glorious work in the hearts of his children; and it will not be in vain. He has prepared his people for some great end; just what it may prove to be, is not now manifest; but the Advent must be at the door. The present is an era, a crisis in this cause; and it will have proved a test to thousands.

"But, says one, how can it be a test when you are disappointed in the result? We will tell you. It has shown to the world, who are willing to act in accordance with their faith, who are willing to meet all the odium of the ungodly, and to suffer shame for Christ's name. It has tested multitudes, whether, in reality, they love the appearing of Christ. It has torn off the mask of thousands in the nominal church, and shown that when the Advent of the blessed Savior is made a present reality, they did not love to have it so; and that they could even scoff at his coming and ridicule the idea of the ascension of the saints at the resurrection. It has tested the sympathy of numbers, whether they are for the Lord, or against him. It has greatly served to draw the line among the professed followers of Christ, as to their belief in the nearness of the Advent. It has tested how much the affections of men have been set on this world, and whether they would exchange it for a better. Multitudes have felt for the first time to cast their lot among the despised Adventists; and others have turned away from them,—not being able to pass the fiery ordeal. Yes, the late movement has been a test to multitudes, who will look back to it when they meet their Judge, as the turning, the deciding point in their destiny,—as that which influenced them to decide for or against the service of the Lord.

Yes, proud professor, you who have seen fit to sneer at those who are looking for the Lord, because they are looking for his glorious appearing, have shown that his appearing has no charms for you. You, who have delighted to speak thought-

lessly of the Lord's coming, have shown that your affections are not on Him; and you have been vexed that any should be looking for the Lord, have proved that you do not love his appearing, and therefore you cannot claim the promise of the crown which is reserved for all such.

Let each and all see to it that the lesson we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back. Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back unto perdition. Now is the trying moment. Persevere a little longer, and all will be gained. Go back now, and all is lost. God has prepared us for some wise purpose; let us wait on Him. His coming cannot be long delayed; let us look for him daily until he shall appear. Then we shall appear with him in glory.

Candid.

The "Elmira Republican," of April 6th, after a fair and correct statement of our position, closes with the following just and candid remarks:

"Thus far we have given an impartial account of the matter, and will leave the subject without expressing an opinion, or asking our readers to believe either one way or the other. We have our opinion, and are willing that others should have theirs. If we honestly differ from others in our view of any matter, we claim it our right to do so; and if others do not believe as we do, we will not ridicule them, and virtually say to them, 'You are ignorant fools, and deluded dupes, and we are the very embodiment of wisdom, and wiser than Solomon; we know all, and you know nothing.' Such egotism is sickening to us. We are disposed to be more charitable, and allow others the credit of knowing something in common with ourself. We are far from believing that all who advocate the doctrine of the speedy advent are fools or hypocrites. If they are deceived, let us commiserate their failings; at least let us treat them as men and fellow beings. They have not, in all cases, been treated so. This must be admitted. We never knew of a case where persons have been so unfeelingly and senselessly abused as have the Millerites; certainly their credulity does not deserve all this. If we call them deluded, let us treat them as such—with commiseration, not with barbarity. In a late number of one of our Pennsylvania exchanges, we witnessed a specimen of ridicule in an article entitled 'Millerism,' which for its scurrility would disgrace Bennett's Herald—for its superlative nonsense would condemn its author in the eyes of even a fool; and for its daring blasphemy and trifling with holy things, richly merited an immediate display of Eternal vengeance. In this we do not exaggerate.—It is, alas, too true.

But such things, in our humble judgement, ought not to be. If any sect or party of men cannot be met with fairness, let them have their course. It is a sad thought that a bare difference of opinion should so widely separate members of the family of mankind, 'who else, like kindred drops, were mingled into one.' They are all our brothers, and humanity should prompt us to treat them as such. Let fools condemn and ridicule others for their opinions—it is a sure mark of a fool—but let wisdom teach us to be more charitable towards our fellow beings, and if we are sure we see their error and folly, let us pity them, and not endeavor to heap upon their misfortunes ten-fold greater aggravations. If all men, and especially all the presses, would take this course, what fountains of grief would be closed, and what floods of sorrow would be dried up. It would then cease to be a truth that

"Man's inhumanity to man,
Makes countless millions mourn."

LETTER FROM BRO. I. H. SHIPMAN.

DEAR BRO. HIMES:—I have just returned from the Troy and Champlain meetings. The Troy meeting was very good, the saints were strengthened, backsliders reclaimed, and a few sinners converted. The Champlain meeting was the best I ever attended. It was a time of heart searching and deep feeling; many souls were converted to the living God, and backsliders were not only redeemed but experienced a much deeper work than ever

before. On Saturday we returned to the Lake Shore, where five administrators baptized forty one happy souls, on Sabbath thirty-four more were baptized, making seventy-five, and Br. Adrian had an appointment to baptize again yesterday. The cause of this deep feeling is produced by a general awakening of God's saints on the immediate coming of the Lord. Bro. Bennett and Billings accompanied us there, and although disappointed in not seeing Bro. Miller, yet God was with those that preached the word, in great power; I never saw a deeper feeling among the watchmen than there. Quite a number of ministering brethren were present, and all seemed to be filled with the good spirit. There were thirteen tents on the ground and quite a large gathering, especially on the Sabbath, yet the best of order prevailed through the meeting, I did not hear a word of scoffing or ridicule on the ground. The conviction of the congregation was most powerful. I called on Bro. Miller's family as I came home, they were all well and being tried. God will find faith in Low Hampton when he comes. I am now at home. The tried band here are very strong and living out their faith. A deep sense of eternity rests on the place. May God be merciful. Farewell. I. H. SHIPMAN.

North Springfield, Sept. 18, 1844.

THE ADVENT MEETING BROKEN UP.—On Saturday evening, the mob collected in front of the Tabernacle, and finding it closed, they broke thro' the door, & rushed in. Not satisfied with this outrage, they assailed respectable females, pushed them from the side-walks and otherwise treated them improperly.

On Sabbath day, the advent people anticipated a good meeting,—but the mob came in upon them, stamped with their feet, clapped their hands, broke the benches, and otherwise injured the building. The noise was so great that the meeting was again dismissed. In the evening, a large number—some thousands, it is said—collected together. The mayor, however, with the aid of the police, secured three or four individuals, and, after assuring the crowd that no meeting would be held, succeeded in dispersing them.

We learn that they were again disturbed on Monday, and that, in consequence of frequent interruptions, they have at last concluded to give up their meetings altogether.

So it is settled that the advent people, in the city of Boston, cannot "worship God according to the dictates of their own consciences." And the press, generally, charges them, as abolitionists were charged, a few years since, with being themselves the cause of riotous proceedings, and recommends, as ex-Gov. Everett did, in his first inaugural address, in speaking of anti-slavery men, "that they be made indictable at common law." Such miserable panders to a corrupt public sentiment, villify the character of respectable citizens, and feed with arguments the corrupt and lawless public sentiment, which is a disgrace to civilized society.

—Chron. Oct. 16th, 1844

THE ADVENT PAPERS.—The blasphemous wood cut representation of the "End of the World"—accompanied by extracts from Miller's letters and other advent documents, which has been hawked about in the streets during the week past, is said, upon good authority, to have originated in the office of a venal print, which has done its best to excite mob violence against the Adventists, and has even now the hardihood to charge the odious wood cuts upon them as an additional incitement of public indignation.

—Chron. Oct. 17th,

RIGHT SPIRIT IN CONTROVERSY.—Dr. Bayley, the able Editor of the Cincinnati Herald, expresses the opinion that an editor or writer may so avoid terms of abuse and violations of

the laws of courtesy and good neighborhood, as to accomplish all that the truth demands, and at the same time place his opponent in such a position that if he contend at all, he must manifestly contend against the truth, and if violent in his defence, his violence must recoil on his own head." This is worthy of serious consideration, for if the opinion be correct, and no doubt it is, what a warfare of hard words and embittered feelings might be prevented by an adherence to the principle here presented. A bitter spirit is of no possible use in controversy, nor hard, unkind words calculated in the least, to convince and win an opponent—but, on the contrary, they go far to stir up prejudice and strengthen the feelings of opposition.

How our opponents feel.

If the sermons that have been preached during the day are good and appropriate, why not talk about them in the sabbath evening prayer meeting? When I have been preaching on brotherly love, I regard it as an insult for one to get up in a prayer meeting and spin out a long yarn about the return of the Jews, or the second coming of Christ. Such persons practically say that the sermon is beneath their notice. I am aware it is contended that there are many poor weak souls who cannot confine their attention to the subject of the day. It may be so, but if they are so unfortunate, I pity them. I never yet saw one so weak that his attention could not be engaged with a temperance lecture. Talk to the smallest man you can find about some plan for making money, and see if his concentration is not sufficiently developed to keep his thoughts and conversation upon it for half an hour. The fact is, it does not require the mind of a philosopher to interest itself in a plain and simple discourse, but the most ordinary intellect can do it; and if the mind immediately flies off to something else, there is a very certain proof that it did not give attention, or that it was not interested in the subject.

Morning Star.

It is strange, to the opposers of the Lord's coming, that His glorious advent should be considered as more worthy a subject of conversation, than those poor sermons. Paul commands us to comfort one another with the words of the Lord's coming. Not so, says the writer of the above. Comfort one another with the words of my sermon! It is an insult to me and it, to speak of the Lord's coming after I have preached a sermon.

HORRIBLE. A correspondent of the N. Y. Commercial Advertiser writes from London under the date of 3d instant, says:

"An awful system of depravity has lately been brought to light, in connection with what is called 'burial societies'—a sort of subscription club, where, by the payment of a small sum weekly, an individual can insure the means of burying himself or any member of his family, in the event of death. These 'burial societies' are very numerous, and the horrible fact has transpired that, on the birth of a child, its parents have frequently entered its name on the books of ten or twenty different societies, and then, by allowing the poor infant to die from neglect, have realized large sums from these societies, for the apparent purpose of giving the child a decent burial. It is asserted that the sums realized in this way have in some instances amounted to £40 or £50—thus literally making murder a trade, and one's own flesh and blood mere stock for the shambles."

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, NOVEMBER 6, 1844.

OUR APPEAL TO THE PUBLIC.

Col. Greene, the Editor of the "Post," has very promptly and generously inserted in his paper, of Saturday last, our address to the public, which is found in this week's Herald; and thus made the "amende honorable" for the paragraph alluded to in that address, the charges of which were imposed upon him by a "correspondent."

The "Bee," of Monday, was also equally honorable in giving it an insertion in its columns,—having been imposed upon by the SAME correspondent of the "Post." In the "Bee" of Saturday appeared the following:

"MR. EDITOR:—In the 'Bee' of the 19th of October, in an article headed 'Fruits of Millerism,' you say:—

'It is almost beyond belief, the gross amount of the different sums of money that have been given to the man Himes for the purpose of "waking up the slumbering virgins" and sending forth the "midnight cry." We have heard of a number of instances where sums of money varying from 500 to 2000 dollars have been placed in this man's hands by women—wives of hard-working men, who have been entrusted by them with the keeping of their bank book, or little hoards of savings. No receipts asked or given, but a reckless dependence placed in his honor and honesty! Should he not be brought to a reckoning for his impositions? Would it not be worth while to find out how much money is deposited in his name at the Merchant's Bank? The day when another expose of this man's falsifications and impositions will be made more apparent, is close at hand, and we trust that those who have been made his victims, or their relatives, will call him to a strict account.'

As the above, with similar charges, have been industriously circulated to the injury of my character and that of my associates, I feel that it would only be doing us an act of justice to insert in the "Bee" the following article from the "Boston Post," the editor of which has very promptly and generously done all we could ask of him for the correction of an article therein alluded to. We have no wish to perplex you at all, and shall feel fully satisfied with an insertion of it in your paper, as it meets the same points referred to in your article.

JOSHUA V. HIMES.

Boston, Nov. 1, 1844.

[With the request contained in the above epistle we are perfectly willing to comply, as we hold it to be even-handed justice to allow every man to speak in his defence, and even Elder Himes should not be condemned unheard. We shall permit him to make his statement to the public through our columns in the next edition of our paper, on Monday next.

ED. OF BEE.

A few other papers, which have been led into the publication of falsehoods respecting us, have kindly offered to insert it. We hope that all of the religious, as well as the secular press, that have aided in giving publicity to these charges and falsehoods, will be equally prompt in making reparation by giving it an insertion. All who have not published them maliciously, we trust will. We have no wish to perplex any, or retaliate on them. All we ask is JUSTICE. BRETHREN OF THE PRESS, WILL YOU NOT GIVE IT?

THE TABERNACLE.—If the Lord will, our meetings will be resumed at the Tabernacle next Sabbath morning. We shall then give a defence of our position; and show that the manner in which God has led us from the first, has only served to confirm us in the position we occupy. God has been and is with us; and those who oppose us, show, by the manner and nature of their opposition, that they speak evil of the things they understand not. Our brethren and friends, who have been scattered for several weeks past, will gather themselves, and worship once more around our public altar.

ANOTHER REPORT. A report has been put in circulation in Dover, N.H., that a Director in the Merchant's Bank of this city asserted that Mr. Himes drew out of that Bank \$25,000, and purchased English Funds with it. Friday I visited Dover, and the person who reported the story referred me to Mr. Charles F. Hovey, of Water street, this city, as his informant, and the man referred to. On Saturday I called on Mr. Hovey, and he gave me the following certificate:

"This may certify, that I have never reported a story that Mr. Himes drew out any money from the Merchant's Bank, am not a director in the same, and have no knowledge of any facts in reference to the same. CHAS. F. HOVEY."

Boston, Nov. 2, 1844.

If any director, or any other persons, know of any facts in reference to such a transaction, will they give their affidavits of the same?

THE MILLER TABERNACLE.—The Miller Tabernacle in Boston has been sold, as we learn from the Recorder, for a Circus.—Hart. Sec.

It is a great pity that the Recorder will not endeavor to record the truth.

OUR DEFENCE.—We have no need to apologise to our friends for the long defence in this day's paper. We did not intend to notice the foolish and malignant slanders of the press, or the more private gossip of our opponents. But things had come to such a pass, that it became necessary, in justice to the cause, that a few of the public charges against our character should be met. We hope now to be permitted to go on with our work in the exercise of our rights, without annoyance from slanderers and busy-bodies.

ARRIVAL FROM EUROPE.—The Hibernia arrived on Saturday morning, but brought no news of particular interest.

WESTERN NEW YORK.—We learn from Brother Judson that the friends in Rochester and vicinity are standing firm in the faith, and nothing moved by the trials they are called to endure. They, in common with others, have had to close their public meetings, to a greater or less extent.

In Rochester, the meeting was disturbed, and finally broken up on Tuesday evening, the 22d inst. and also on Wednesday evening, but at an earlier hour. Since that time, the meetings have been held in the Hall during the day, and at private houses in the evening. In Dansville, the meetings were broken up, and their place of worship torn down.

In Scottsville, the meetings were disturbed, and the seats broken in pieces, &c. In Geneseo, the wicked paraded one of their number, on a horse through the streets, in the night, clothed in a white robe, and blowing a tin horn, to represent the Archangel sounding the last trumpet; they fired a cannon to represent the earthquake; and kindled a bon-fire to represent the final conflagration. Unmeasured contempt is the portion of believers everywhere; yet the Lord is with them, and they are kept in perfect peace. Up to Wednesday evening, the 23d inst. the work of conversion continued among them.

Since then, a calm, peaceful, joyous resting in Christ seems to be their general state of mind. Isa. xxvi. 1—4.

Our King will find some souls in Western New-York, waiting and ready to hail him with joy at his appearing. May their hopes be speedily realized.

OUR LORD SAID IT SHOULD BE SO, SEE MATT.

xxiv. 48.—51.

And if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

The time for the end of the world was definitely fixed; and so confident were the believers in this doctrine that it was unhesitatingly asserted that the world, *could not possibly stand* beyond March, 1844; and prior to that period, we were frequently told, in substance, that we were leading the churches down to hell, in consequence of the course we pursued in relation to this matter. The time has run out, however, and we are rapidly approaching the year 1845, and yet these men instead of discovering, and acknowledging their error, only grow more abusive towards the churches to which many of them formally belonged. The most hardened infidel never was guilty of employing harsher epithets towards professed christians than do many of these professedly sanctified Millerites. The world, the church, and every thing else, except themselves, is wrong; and we should judge, from what we hear of them, that they considered themselves specially designated, not only to declare their own righteousness, but to condemn every body else as the vilest of sinners. And yet they are without a chart to steer by, or a compass by which they can direct their course, for they admit (most of them) that the fixed period has expired, and of course they have no "clue to the time." Having failed on this point, they arro-

gate to themselves all the piety and religion in the land, and thus endeavor to conceal the mortification they feel in consequence of their disappointment. Chris. Sec.

The Catholics expended for Home Missions in the United States last year, \$138,176, and the American Home Missionary Society, \$92,000.

Letters and Receipts to Nov. 2.

E B Wallingford and J Haniman \$1 each, pd to end v 8; H Homes \$1.50 pd to middle v 8; D G Whitaker by pm \$2 pd to end v 7; Abel Wood jr by pm \$1 pd to end v 8; J Purington by pm \$1 pd to 189 in v 8; Joseph Millett by pm \$1 pd to end v 8; Dea S Stearns by pm \$1 pd to end v 7; W S Bassett by pm \$1 pd to end v 7; R Tucker by pm \$1 pd to end v 7; J Prescott by pm \$1 pd to 207 in v 8; T Marshall by pm \$1 pd to end v 8; Wm Jones \$1 pd to end v 8; W Harding \$1 pd to 193 in v 8; O Phillips \$1 pd to end v 8; Hanson & Clark by pm \$1 pd to 133 in v 6; A Scripture \$2 pd to end v 8; F Whitten \$2 pd to end v 9; I T Bassett by pm \$1 pd to end v 7; S Green \$1 pd to end v 7; Lucy Caulfield by pm \$1 pd to end v 8; Thomas Harlow by pm \$1 pd to 158 in v 7; AW Griggs by pm \$1 pd to 189 in v 8; J C McAllister by pm \$1 pd to 204 in v 9; G Moulton by pm \$1 pd to end v 6; Adaline Patch by pm \$3 pd to end v 8; Lewis Priest \$1.50 pd to middle v 8; Justus Spear by pm \$1 pd to 164 in v 7; Mrs J May \$1 pd to end v 8; E Harris \$1 pd to end v 7; Eld Nason \$1 pd to end v 7; J L Couch by pm \$1 pd to 147 v 7; A P Nichols by pm \$2 pd to end v 10; J G Meeder \$1 pd to 202 in v 9; C Kelsey by pm \$3 pd to middle v 8; G Stockwell by pm \$3 pd to middle v 8; H Cardell by pm \$1 dn to middle v 9; Joel N Barker by pm \$1 pd to end v 8; Thomas Woodfall \$2 pd to end v 8; M Leonard 2d by pm \$1 pd to end v 8; WM Ingraham \$1 pd to middle v 10; Mrs Sarah Fisher \$1 pd to end v 8; Adam Cushing 50 c pd to middle v 8; J W Brittain \$2.25 pd to middle v 8; B Goddard \$1.50 pd to middle v 8; Ira Fancher by pm \$1 pd to end v 9; C Littlefield by pm \$1 pd to end v 8; J Merrill by pm \$1 pd to end v 8; Capt Mitchell by pm \$1 pd to end v 8; N Warren by pm 1 dol pd to 203 in v 9; Hiram Bush by pm \$1 pd to end v 8; F Soul by pm \$1 pd to end v 8; Nancy Clark by pm \$1 pd to middle v 9; Wm F Higgins by pm \$3 pd to middle v 6; S Taylor \$1 pd to end v 8; E Edgerton by pm \$1 pd to end v 8; J G Moore by pm \$1; S Gates by pm \$1 pd to end v 9; W & C Breed and Co by pm \$1 pd to end v 8; Rev O Street by pm \$1 pd to end v 4; Geo B Hale by pm \$1 pd to end v 6; Mrs A Colby by pm \$1 pd to end v 8; B Getchell by pm \$2 pd to end v 7.

R A Mil's \$2; pm Seneca falls N Y; pm Moonsup Ct; G N Roberts; pm New Hampton N H; M M George \$7.50; A C Wellcome; WS Campbell; M M George \$5; G Pierce Jr; Wm Miller; S Stone \$2; Warren G Rice \$5; Nancy Holton \$3; S M Case \$1; E T Wilson; Geo A Brigham; pm South Middletown N Y; Joseph Fairbanks; pm Lowell Ms; Wm Kelley \$1; Eld Nason \$1; H Patten \$10; S D Olander \$2; A Thayer \$2; pm La Magnolia Ill; pm Ellington Ct; W S Miller \$1; T L Tulock; J S Richards; Wm Miller; D T Dustin; G T Stacey; pm S Milford Ms; M L Brush \$20; Geo D Hall \$1; J W Spaulding; John Wood \$20; J Litch; Mary F Mamer; J Wilson 10 dols.

G W Thomas by pm \$1 pd to end v 8; T Parker by pm \$1 pd to 200 in v 9; Chas McKenzie by pm \$1 pd to end v 7; L Dayton \$2; M Guild by pm \$2 pd to 188 v 8; Henry Carter by pm \$1 pd to 162 in v 8; Jonah Fairfield by pm \$1 pd to end v 8; Josiah Corwin by pm \$1 pd to end v 7; W G Henderson 75 c pd to 189 in v 8; Amos Dyer by pm \$2 pd to 177 in v 8; Daniel Thayer by pm \$1 pd to 207 in v 9; J M Darling by pm \$2 pd to 210 in v 9; Nathan Burnett by pm \$3 pd to 177 in v 8; Andrew Pike by pm \$2 pd to end v 7; Noah Dutton by pm \$1 pd to end v 8; Jesse Grandy by pm \$2 pd to end v 7; K W Macomber by pm \$2 pd to end v 8; Jude Allen by pm \$1 pd to end v 8; Seth A Caggswell by pm \$1 pd to end v 8; John Miles \$2 pd to end v 8; Eld Rollins \$2 pd to end v 8; F Hinds by pm \$1 pd to end v 8; John Lile by pm \$2 pd to end v 8; Sarah Goodell by pm \$1 pd to 184 in v 8; Eld J Maltby by pm \$1 pd to end v 6; Gardener Hall by pm \$1 pd to 167 in v 8; S Parker by pm \$4 pd to 175 in v 8; B Cooper by pm \$1 pd to end v 8; N Wait by pm \$3 pd to end v 8; W Randall by pm \$1 pd to 176 in v 8; S F B Alley by pm \$1 pd to 201 in v 8; J Fairbanks by pm \$1 pd to end v 8; T Martin by pm \$1 pd to end v 7; J Q Eaton \$2.20 pd to end v 8; Elizabeth Snow \$1 pd to 218 in v 9; J P Baxter \$1 pd to end v 8; E Church \$1 pd to end v 8; Jno Corey \$1.06 to end v 8; H V Davis \$1 pd to end v 8; J S Whitney \$1 pd to end v 8; G Brown 1 dollar pd to end v 8; Capt Covell 1 dollar pd to end v 6; M Batchelder by pm 1 dol pd to end v 8; E A Poole by pm 2 dollars pd to 220 in v 7.

Wm S Miller 3 dollars; pm West Greenville Pa; Geo Needham clk 7 dollars; N Southard; L B Coles; Wm Miller; pm Jacksonville Ill; Dr Baker 20 dollars; pm Orangeville O; pm West Rumney N H; E L Philbrick; Ezra Shepherd; A Spoor; J Hart; T L Tullock; M Buckley; D B Wyatt 75 cents postage; pm Ware H Point Ct; pm Richmond Corner Me; Isaac Vaughan 5 dollars for Carver List; pm Miles O; E Jacobs; pm Pleasant Hill Ia; D B Wyatt; pm Kent Ct; pm Woodstock Vt; pm Centre Lincolnville Me; pm E Medway Ms; R McFadden; pm Danville Vt; pm Montpelier Vt; John A Cole; E L Philbrick; F G Brown; E C Clemons; Alice Borden; M N Thurston; T Martin by pm 1 pd to end v 7; W F Lacombe; F G Brown; J Weston. N Clark by pm \$1 pd to 180 in v 8; J Chadwick by pm 2 dollars pd to end v 9; W W Nelson by pm 1 dollar pd to 209 in v 9.